

THE MODERN CHURCHMAN

By identifying the new learning with heresy, you make orthodoxy synonymous with ignorance.—*Erasmus*.

A State without the means of change is without the means of its conservation.—*Edmund Burke*.

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SIGNS OF THE TIMES

MODERNIST PROSPECTS.

With this number the *Modern Churchman* enters on its eighteenth year. The magazine came into existence to voice a point of view within the English Church which at that time seemed to have little chance of being heard whether on ecclesiastical platforms or in the Church press. At that time there were a number of able Liberal Churchmen, but they were either isolated or existed apart in little groups. The Anglo-Catholics and the Evangelicals constituted the two dominant Church parties, and the Modernist *tertium quid* was regarded as too insignificant or too discreditable to be recognized. That is all changed to-day. The Modernist point of view has so advanced that it is regarded as having at least equal rights within the English Communion with the Anglo-Catholic and Evangelical schools, but it is more significant that a number of the ablest and most influential members of the Anglo-Catholic and Evangelical schools are to-day very largely Modernist in their teaching and standpoint. It is no exaggeration to assert that the best-known and most influential of Church teachers to-day are Modernist. Indeed it is not too much to claim that it is only they who have a national reputation.

The output of Modernist religious literature in England is already very large and is steadily increasing, and what is of

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greater importance is that it is becoming popular in form. Nothing could be of greater assistance to the cause of a sane and reverent Modernism than the admirable body of booklets entitled *Affirmations*¹ now being put forth by the Bishop of Liverpool's Committee, and to which such eminent writers as Viscount Haldane, Mr. Hugh Walpole, and the veteran Canon J. M. Wilson are contributing. Not less significant is the appearance of the new weekly *Outline*,² engaged in presenting the Modernist point of view in such a thoroughly interesting, humanist, many-sided way that it is bound to have enormous influence among the younger reading public who would certainly not look at a Church newspaper, and are hardly likely to read the more serious religious articles in the *Hibbert Journal* and *Nineteenth Century*. Modernism is steadily improving the quality of that ecclesiastical Gibeonite, the parochial magazine. *St. Martin's Review*, founded by the Rev. H. R. L. Sheppard, is the *facile princeps* of this class, and has served as an inspiration and model to other parishes not possessed of St. Martin's resources.

Although there is much Modernist teaching in the theological faculties of our Universities, and in our religious literature and in the popular press, yet much remains to be done. The nation is becoming much more rapidly Modernist than is the Church. There is much too little Modernist teaching in the parochial pulpits of the English Church. Whilst the people are becoming Modernist, not a few of the English clergy are becoming Mediaevalist. Moreover, the Mediaevalists, having raised large sums of money for the training of ordinands, are enabled to secure the ordination of at least five Mediaevalists for every one Modernist who is ordained to-day. The creation of a Modernist laity with a Mediaevalist ministry, and the risk of this is very great at present, must rapidly lead, as indeed it is doing, to the desertion of our churches.

Another very serious menace to Modernism, besides the creation of a Mediaevalist Ministry, arises from the development of organized Romanist propaganda in this country. No one, for instance, living in Oxford, with its Jesuit, Benedictine, Domi-

¹ Published by Ernest Benn, London, price 1/- each (1928).

² Published by George Newnes, Ltd., 8-11 Southampton Street, Strand, W.C.2, price 2d. The first number appeared on November 19th, 1927.

nican and Franciscan Halls, and the able and admirable secular clergy who represent the Roman Church in that ancient University city, can be ignorant of the remarkable influence which the Roman Church is exercising in this country to-day. That influence may also be seen operating, though less directly, in the English journalistic world. Highly-trained and influentially-placed Roman Catholic journalists, who do not feel it necessary to be as obviously pro-Romanist as Mr. G. K. Chesterton, are ever ready to serve the interests of their great communion in the press. It is probably not simply Protestant prejudice which has led many Englishmen to observe of recent years an increasing Romanist influence in the Foreign Office which is bound to react not only on national and international politics, but also on national and international religion. The Romanist propaganda in this country may be to some extent accounted for when it is realized that in the English Province alone there are at present 3,337 members of the Jesuit Order, whereas in the Italian Province they only number 1,679.

Romanists have a perfect right to carry on their work of propaganda as have Modernists, but it is well for Modernists to realize that it is not traditionalist Anglo-Catholicism nor traditionalist Evangelicalism, but Romanism organized and operated by the Jesuit Order, which will prove itself increasingly the foe of English Modernism, and possibly its conqueror.

Having sounded a needful note of warning which should check facile and self-indulgent optimism on the part of Modernists who have deceived themselves into believing that Modernism must triumph by natural consequence instead of by wise and self-sacrificing endeavour, we hasten to conclude this note on Modernist prospects with an encouraging forecast by Canon Raven in the *Outline* of March 10th:

‘Obviously Modernism in the broad sense is sweeping over all the Reformed Churches. Its progress in the last twenty years has been astonishingly rapid. It has already gone far towards bridging the gulf between science and religion. It is making large progress towards the re-union of non-Roman Christendom. It is developing a new and compelling type of Evangelism. It attracts the allegiance of many who have hitherto stood aloof from the Churches, and of vast numbers of students in the Universities of the world. Huxley, some fifty years ago, predicted the New Reformation: that colossal change is already in sight of its accomplishment, and Modernism, as we in this country call it, is the Christianity of the new world.’

THE REJECTED BOOK REVISED.

With remarkable celerity the Bishops have completed their revision of the rejected Book. Their alterations comprise provision for daily prayer for the Sovereign, the inclusion of the Black Rubric in the Alternative Communion Service, the incorporation into the rubrics of the rules governing the methods of Reservation, the insertion of two additional rubrics. The first of these rubrics deals as follows with fasting communion :

It is an ancient and laudable custom of the Church to receive this Holy Sacrament fasting. Yet for the avoidance of all scruple it is hereby declared that such preparation may be used or not used, according to every man's conscience in the sight of God.

The second provides for the needs of those parishioners who do not wish to be deprived of their accustomed Communion Service.

The minister of a parish shall celebrate the Holy Communion according to the order of 1662 on at least one Sunday in each month in any case where either the Parochial Church Council so desires or the Bishop of the diocese, being satisfied that there is a substantial desire in the parish for a celebration according to the said order, so directs.

Although the Bishops have not, as some Churchmen desired, inserted a new doctrinal statement intended to prevent misuse of the Eucharistic elements, they have in the new Reservation rubrics made it abundantly clear that the only purpose of Reservation which the Church of England can sanction is Reservation for communicating the sick and dying. Moreover, they have directed attention to the passage in the Preface of the Deposited Book which runs as follows :

‘ If the minds of any be troubled because we have allowed another Order of Holy Communion as well as the old, and have made further provision for the Communion of the Sick, let them not think that we mean thereby any change of doctrine or intend that the Sacrament be used otherwise than as Our Lord himself appointed.’

Most Modernists, we believe, will be satisfied with the line which the Bishops have taken in this matter. They do not desire any further definitions of Eucharistic doctrine. The duty of the Church authorities in matters liturgical is to guard the purity and reverence of Christian worship, and to leave each adult Christian free to interpret the Christian sacramental rites for himself.

The retention of the *Epiklesis* unaltered in the new Canon will cause some difficulty, especially in view of its recent criticism by Dean Armitage Robinson as limiting our sacramental freedom of belief by teaching a specific doctrine of the method by which the bread and wine become the sacramental Body and Blood. We ought to add that there is no sound liturgical reason for regarding the *Epiklesis* as pro-Roman. It is really pro-Greek and is doubtless intended to facilitate inter-communion with the Orthodox Churches. We could wish, however, that the Bishops had modified its form. In this matter we find ourselves in agreement with the Bishop Headlam of the period before the *Epiklesis* controversy.

‘I have always maintained that the basis of reunion in all sacraments is to recognise that what the Church has to guard is the proper celebration. If that is guarded we can leave each theologian and each worshipper to define the meaning of the rite in his own way. If we attempt to define, we shall repel many and drive many into negation; but if we are content with worshipping we shall unite in the fulfilment of our Lord’s command.’ *

The Bishops, contrary to the desire of many Churchmen, have directed that the place for the reserved elements shall be in the side-walls of the chancels of churches or chapels. Nor do they appear to have stated anywhere that the presence of the reserved elements is not to be liturgically recognized either by acts of adoration, or by lights, or by notices calling attention to the fact of reservation in the particular building. This tacit permission of private sacramental devotions will, we fear, cause serious opposition in Parliament.

The Bishops have taken no notice of the objection that if it be their serious intention to terminate liturgical disorder after the legalizing of the Deposited Book, they ought to secure additional powers from Parliament for that purpose. The express declaration of the Primate in his letter of October 29th to Canon Storr, that the Episcopate is united in its resolution to secure liturgical order, will we hope be regarded as adequate. It is better for the Bishops to seek to persuade recalcitrant priests to submit to ‘the inherent spiritual authority of the Episcopate,’ than to threaten them with legal proceedings at the outset.

In reviewing the Bishops’ revision as a whole and with special

**The Church of England*, p. 174.

reference to the peculiarly difficult position in which they have been placed, it will be acknowledged that like Timon they have shown themselves greater in adversity than in prosperity. It is impossible to feel secure that their concessions to the great body of Church feeling are sufficient. The Bishops are indeed in a great strait. Should they concede too much to national feeling, they will not get their Book through the Church 'representative' bodies: should they concede too much to the Anglo-Catholics, they will not get their Book through the Commons. If the Bishops get their ship safely past the Scylla of the former and the Charybdis of the latter, they may take credit to themselves for no little skill in seamanship. Even when they have got their ship into harbour, troubles for some of them will not be at an end, but only beginning.

THE SHORTAGE OF CLERGYMEN.

Pathetic appeals for curates multiply. Dr. Henson points out that in 1914 the number of assistant-curates in the Durham Diocese was 238, but in 1928 only 96. The Durham Diocese, we understand, is in a somewhat worse state than others, but what has happened in Durham is happening throughout the whole of England. The Church of England's most serious practical problem at the present time is not even Prayer Book revision, nor the increase of Romanizing among the clergy, but the shortage of ordinands. A combination of causes is responsible for this shortage. The weakening of dogmatic conviction in matters of religion, the smallness of clerical stipends, the increasing number of attractive and well-paid positions open to educated young Englishmen, the seeming conventionality and dullness of the ministerial life, the growing complexity of the problems which confront the Christian apologist and teacher, the increase of obscurantism and superstition in certain Church circles, the doubt whether various great idealist, educational, and philanthropic organizations are not more effective agencies in advancing the Kingdom of God than are the Churches, the inability of the larger historic Churches to adapt their appeal and atmosphere so as to meet the more subtle needs of the modern man are among the chief of the causes of this clerical shortage.

This shortage is not peculiar to the Church of England. Dr. G. G. Coulton in the March number of the *Nineteenth Century* points to a similar shortage in the Roman Catholic Church in France. He writes :

‘On one Sunday morning’s ride in Normandy, three years ago, I passed five churches ; only three of them had any service whatever on that day. An orthodox Catholic informed me last year that in the Marne district there were often three or even four village churches with only one priest between them. Cathedrals and great churches are placarded with a piteous cry for ordinands ; 3,000 churches (so says this appeal) are now without priests’ (p. 301).

In the Presbyterian Churches in Scotland the decrease in ordinands is even more impressive. In the University of St. Andrew’s there are only thirteen theological students, in Aberdeen University only seventeen, in Glasgow only thirty. The United Free Church possesses only forty-five candidates for eighty vacant posts. It is reported that in the Highlands and Isles nearly half the parishes will very soon lack ministers.

If this movement away from the Christian ministry continues, and it is not by any means clear that the lowest point has been reached, the Churches, unless they are to lose their membership, will have to develop their lay ministries, both men and women.

The Sponsor Scheme recently inaugurated in the English Church as a means of defraying the educational expenses of suitable ordinands is certainly securing men for the ministry (and among them a number of the sons of clergymen) who would otherwise be unable to be ordained. What, however, perturbs those who think about it is the number of men of private means who have been educated in our larger Public Schools and ancient Universities, who feel no call whatsoever ‘to lose themselves in a humble way,’ like Mr. George Herbert, in the ranks of the English clergy. There are few spheres at the present time in which well-bred and well-educated young Englishmen could be of more real service to the nation than in Holy Orders. Freedom of thought and freedom of teaching are much greater than they used to be for young clergymen, as also are opportunities for the exercise of initiative in parochial work. What any occupation is for him who undertakes it, will depend mainly on the spirit in which it is done. If undertaken in the right way and

with adequate preliminary training 'the homely, slighted shepherd's trade' can be to-day one of the most human, most serviceable, most interesting, most patriotic, and perhaps last but not least one of the most heroic of occupations. There is a romance of Holy Orders—Oliver Goldsmith depicted it in his *Deserted Village*—which we could wish it were within the will and power of one of our great writers to treat for the youth of this age.

WOMEN AS ORDINANDS.

Canon Raven has written strongly advocating the ordination of women to the ministry of the English Church. The Bishop of Durham, who obviously finds himself in a world which is moving too fast for him to be able at his age to adjust himself to it, took the opportunity in his recent Diocesan Conference of protesting against the proposal. The Bishop asserted that the Church of England could hardly be justified in taking on its own authority a decision which would involve a departure from the institution of Christ, from the practice of the Apostles, and from the tradition of the Universal Church. The doctrine of the right of national Churches to settle their own institutional arrangements, of which Dr. Henson used to be a stout supporter, he seems to view no longer from the Reformation standpoint. To cite the institution of Christ, the practice of the Apostles, and the tradition of the Catholic Church, as authoritative in the matter of admitting women to the ministry of the Church of England, seems to us to be quite reactionary. Whilst our historical evidence proves, so far as it goes, that our Lord only selected men to preach His Gospel of the Kingdom, this is not the same as proving that He founded the Christian Church and intended to exclude all except males from its ministry. When St. Paul affirmed that in Christ there is neither male nor female, he is enunciating a principle which appears to be entirely in harmony with our Lord's attitude towards women, and with the facts of Christian experience. The propriety of ordaining women is not to be determined by tradition or precedent, but by practical considerations. Undoubtedly it is lawful to ordain women, although Christ did not ordain them, just as it is lawful to admit them to the Eucharist although Christ did not admit them. But the real point at issue is whether it would be expedient to admit

them to the ministry? Would it make for edification? That is a question we shall all be in a better position to answer some years hence, when we see more clearly what effect the enfranchisement and higher education of women is going to produce on our social and political life. Meanwhile there is considerable scope for experiment. Plainly experiment should begin by ordaining women to minister to women.

Dr. Henson's declaration that the world needs desperately, not female priests and bishops, but Christian wives and mothers, might be countered by the declaration that the world also needs desperately not male priests and bishops, but Christian husbands and fathers. Such kind of argument does not help us to solve the problem of the propriety of ordaining women to the ministry of the English Church. When women hold posts of authority in our great national services, and we have grown accustomed to their exercising authority over men, there should be no objection to admitting them to great administrative positions in the Church. In an evolutionary world and in a Church inspired by the Spirit of Christ to meet new needs by new methods, it is quite impossible to predict what will be possible, or probable, or profitable, in the future. Meanwhile we can encourage many-sided experiment, and express our regret that the service for the Ordination of Women as deacons which had been inserted into the Revised Prayer Book was, with other good things, excised from it by our Mediaevalists.

TOC H AND UNITARIAN PADRES.

The decision of the Toc H Executive to ask the General Council to confirm the decision they have already published that no Unitarian minister shall be permitted to become a Toc H padre, although Unitarian laymen are permitted to become full members of Toc H, is causing much pain to some of the older Toc H members, especially when they recall the noble services of Unitarians to Toc H in the past.

Those who know anything of Unitarians personally will not deny the title Christian to them. Whatever their particular theology may be, and that theology ranges from a fervent Trinitarianism to a frigid Deism, their religion is essentially Christocentric. They all worship the Father as revealed by and

in Jesus Christ, and Jesus Christ Himself they acknowledge as Lord and Master. To deny to their ministers the privilege of being elected *padrés* by an undenominational Christian association seems to many modern-minded Churchmen a step in the wrong direction. There is no Christian body that would not be spiritually and morally benefitted by the ministerial services of a Martineau, a James Drummond, an Estlin Carpenter. When a Unitarian *padré* is willing whole-heartedly to declare, as every Unitarian *padré* is, 'my personal dedication to the discipleship of the Lord Jesus Christ, and my determination to do everything within my power to promote the coming of His Kingdom among young men everywhere,' surely this is sufficient for the purposes of an undenominational Christian association working among young men. The modern-minded Churchman ought to hesitate to demand subscription to an exclusive orthodox formula. The undoubted words of our Lord: 'Whosoever shall do the will of God the same is my brother, and sister, and mother': the undoubted words of St. Paul: 'As many as are led by the Spirit of God, they are the sons of God': show us that it is on moral and spiritual qualifications manifest in conduct and character that stress should be laid in the Christian society. We sincerely hope that the Central Council of Toc H will take this view and check the injudicious zeal of the Executive.

MODERNISTS AND UNITARIANS.

A correspondence of exceptional value, arising out of a review of Professor Bethune-Baker's book, *The Way of Modernism*, has been taking place for some weeks past in the *Enquirer*. A letter in the issue of March 10th from the Rev. J. M. Lloyd Thomas, of Birmingham, is of quite unusual interest. We cite it in full.

SIR,—Mr. Nicol Cross does well to maintain that Modernists and ourselves 'make appeal to the same method in our search of the Unsearchable.' There should be one qualification, however; the method cannot be strictly the same so long as Modernists accept the policy, however much they may protest against the principle, of Creed-subscription. Nevertheless I am sure Mr. Cross is eager that we on our side and they on theirs should promote the maximum possible active co-operation on behalf of Liberal Christianity, in which neither Modernist nor Non-subscriber would claim a monopoly, or seek a party or a denominational self-aggrandisement.

But I am sincerely puzzled by two critically important remarks in Mr. Cross's letter. He writes: 'Few things are more certain . . . than that Jesus was not a Trinitarian. That was not *his* picture.' Let us assume that to be so. Does Mr. Cross really mean, as he appears to mean, that because Jesus was not a Trinitarian therefore a modern Christian ought not to be one? Few things are more certain in some minds than that Jesus was not an Evolutionist. Would anyone suggest that therefore a modern Christian ought not to be an evolutionist?

Again, Mr. Cross says that Unitarianism of the future may be conceived by reference 'to the mind, spirit and doctrine of the Master.' This addition to the words *mind* and *spirit* of the word *doctrine*, without any qualification, leaves me again puzzled. Jesus held, I believe, intellectual and even moral doctrines which are not those of modern thinkers. He held a doctrine about Satan and demons and even practised it (with some success) on the nervously and mentally disordered. He held rather old-fashioned ideas about hell and its torments. That was *his* picture. Is it going to be that of Unitarianism of the future? He seems to have held erroneous views on the Old Testament quite irreconcilable with modern scholarship. That was *his* Higher Criticism. He appears to have held strange and strong views about the end of the world and the visible coming of the Son of Man. I, as a free thinker, and a believer in the Trinity and in the Deity of Christ, do not see why I should reject a truth merely because our Lord did not hold it; nor why I should *not* reject an error merely because he held it.

But I do not want to leave the matter there. I wish to ask whether it is not high time for Unitarians to recognise that modern religious thought does not mean to offer the doctrine of the Infallibility of Jesus as a substitute for the broken-down Protestant doctrine of the Infallibility of the Bible, or for the more reasonable but still unacceptable Roman doctrine of the Infallibility of the Church? Modern theologians, even of the Catholic school, maintain that the Incarnation, precisely because it was a genuine and true incarnation, cannot have been complete in the old and thoroughly artificial sense. They also insist that it is quite idle to build the doctrine of the Deity of Christ on some unique and definable *consciousness* of Godhead in him. Unitarians who hug the delusion that modern 'orthodoxy' is something that has to *come up to them* are simply writing themselves down as persons fifty years behind the very orthodoxy they imagine themselves to have surpassed. Where Unitarians are in advance of this 'orthodoxy' is not in being Monotheists or Unitarians, but in being Non-subscribing Christians.

Yours, etc.,

J. M. LLOYD THOMAS.

We agree with it all except in the statement that in being 'Non-subscribing Christians' Unitarians are in advance of other Christian communions. We realize with St. Paul that one of the great gifts of Christ to His Church was freedom: we know that two other great endowments of that Church are truth and love: we know also that these limit freedom whilst they moralize and

spiritualize it. As Modernists we desire the largest amount of Christian freedom compatible with the claims of Christian truth and love. The Christian Creed expresses, or should express, the fundamentals of Christian truth. This, Modernists desire, should be as simple, brief, and truthful as possible, but they hold that the acceptance of such a creed must needs be one of the qualifications for Church membership and the exercising of the teaching office in the Church. They hold that in conjunction with it, should also go the affirmation of spiritual aspiration and moral endeavour—but these latter, it does seem to the Modernist, must be united to a declaration of certain fundamental Christian convictions. Bishop Creighton's words: 'There is the right of the individual to be free, and there is the claim of the society to be something,' seem to justify the Christian Church in requiring as a condition of membership the affirmation of a creed, but we doubt if such a creed ought to go beyond the words of the New Testament, or even perhaps beyond the teaching of Jesus Christ.

A PROTAGONIST FOR SPIRITUAL RELIGION

By PROFESSOR PERCY GARDNER, D.Litt., F.B.A.

THE Bishop of Birmingham has published so little, and is so prominent a figure in the life of the Church, that his recently-published volume* is of the greatest importance. Volumes of sermons appear in great profusion, and their circulation is usually small; but here we have rather a collection of manifestoes, brief, cogent, and clear, setting forth the writer's views on the problems now confronting Christendom. They are such that neither the friends nor the foes of the author can ignore them. The views of course are extremely pronounced. Few of the religious leaders of the time would accept them wholly. Yet that they make a wide appeal is clear from the number and

**Should such a Faith Offend?* Sermons and Addresses. By Ernest William Barnes, D.D., F.R.S., Bishop of Birmingham. (Hodder and Stoughton, 1927: price 7/6 net.)

variety of the institutions which have sought out Dr. Barnes and asked for an utterance from him. The British Association, the promoters of the Mayflower Tercentenary, the Conference of Modern Churchmen, the Association of University Women Teachers, the Worshipful Company of Gardeners, the International Congress of Psychology, the Metropolitan Free Church Federation, the Royal Institute of Public Health, the British Medical Association, the Union of Educational Institutions, the Science Masters' Association, the Eugenics Education Society, have all called upon him, and to each he has given an address, remarkably appropriate to it, and showing on what side its aim and work is related to a broad and humanist Christianity. Of what other clergyman could anything of the kind be said? There can be no question of the great attraction of Dr. Barnes' religious views to many sorts and conditions of men.

Some of these bodies may have been influenced mainly by the hope of hearing what is new and striking. Some may have been attracted by the fact that the Bishop is not only a theologian, but an eminent and thoroughly trained man of science. In dealing with the everlasting question of the relations between Christianity and Science, he can speak as a professional on the scientific side, whereas most noteworthy religious writers are at best but amateurs there. Nearly all of them would accept in some form the doctrine of evolution; but few indeed have understood the corollaries of that doctrine in the human sphere, in matters of ethics and sociology and religion. Huxley said of Lord Balfour that he had science in his blood: but in most religious writers science is a mere veneer, little related to the substance beneath. Their views represent mostly a personal synthesis, often able, but not in harmony with the intellectual currents and deep-lying tendencies of thoughtful men. So they are often accused of dishonesty: but their fault is as often want of systematic thought as want of candour.

And now on the top of the doctrine of evolution has come the far more revolutionary, and to most religious teachers more terrifying, doctrine of relativity. It has taken the former of these doctrines nearly a century to settle into its place: probably it will take the latter doctrine another century, before men's minds become adjusted to it. Dr. Barnes is a pioneer,

lucid, candid, yet profoundly reverent; and all history would lead us to expect that in many regions of the religious world he would be regarded as a heresiarch.

It is the slow working, mostly beneath the surface of consciousness, of radically changed views of the world which make the theology of the Middle Ages and of the Reformation and even of recent centuries seem to many of us so incongruous and impossible. It is not that such views can be disproved, but that they are altogether out of focus. The great theologians of the Church, Augustine, Thomas Aquinas, Abélard, Calvin, had quite as much intellectual force as the best of modern theorists. On their premises they argued with great effect. But the premises are changed. Our contemporaries, living in a world dominated by the methods of science and psychology and history, must re-think their thoughts from another point of view, must drop their logical schemes, but retain the spiritual values of them.

The minds also of all highly-educated men acquire, in addition to their natural bent, a twist as a result of training. No man now can take all knowledge as his province. Perhaps Huxley was the last to attempt such a wide synthesis. The mind of Dr. Barnes was trained on mathematical and physical science, and this gives to the present work a remarkable freshness and originality of outlook, as well as a deep sympathy with the popular mind, which cares much for science but little for history, the most aristocratic of all studies, as Renan called it.

In history Dr. Barnes is less at home, though his footnotes show how careful he has been to read the best books on every subject of which he treats. I think he over-estimates the decadence of the state-religions of Greece at the beginning of the Christian era, and the influence on Christianity of the Pagan Mysteries. It is a difficult subject: twice or thrice I have made a persistent endeavour to discover the real nature of the Mysteries, but the effort has led to little, on account of the very treacherous and conflicting evidence of the contemporary authorities. It is possible like Reitzenstein to form a complete theory on the subject, and to adapt the evidence to it; but to make a history out of the evidence is a harder matter. But I certainly think that if we compare the Mystery religions with

that of ancient Rome, we shall find them not more but less materialistic. If we compare them with the contemporary cults of the Greek cities we shall find them less well regulated and respectable but more full of life. They have very little likeness to the Róman Catholic religion : indeed, in many respects they remind us more of the Salvation Army. Their influence would be greater on heretical than on orthodox theologians. It is, perhaps, not a matter of great importance, but it is safer to speak of the tendencies of Greek and Roman religion, which were very diverse one from the other, than of the tendencies of the Mysteries. Religion after Alexander the Great fell into a chaotic state, and it is most difficult to disentangle the elements. But to suppose that the state-cults gave way to the Mysteries is at best a crude view. I may mention one fact which has to be weighed. Hundreds of cities in Greece and Asia Minor went on striking their own coins under Roman rule. These coins all have subjects taken from the religions of the district. But the deities they portray and the myths they employ all belong to the old civic cults, never to the Mysteries. The votaries of the latter must have been a small minority. And in the campaign which the Christians fought against idolatry, it is always the images of the Greek gods which are attacked. No doubt they also opposed the cult of the Emperors of Rome, but that was far more a civic than a religious phenomenon. It was Greeks and Orientals who did the thinking of the early Church, at all events down to the time of Augustine. I do not, of course, deny the influence of the Mysteries on Christianity, but I think that by certain writers it has been exaggerated, and the power of primitive magic and fetishism and of pagan religion generally has been undervalued.

The longest and most elaborate of the papers in this volume is that entitled 'Man's Spiritual Consciousness,' which every Modernist will have to examine carefully. It is interesting to notice that it has before been printed as a contribution to the volume called *The Inner Life*, which represents the views of the more progressive Evangelicals. Writers like Dr. Barnes, Dean Inge and Canon Storr may be regarded as *officiers de liaison* between Evangelicals and Modernists. But there is another party among the English clergy who combine belief

in the leadings of science and the higher criticism of the Bible with High Church practices. Of this party we shall probably hear more in the immediate future : *Essays Catholic and Critical* and Dr. Williams' Bampton Lectures give us a foretaste of it. To me it seems like a centaur made up of radically incongruous elements, but in the history of religion such incongruities seem to have a place. The final tests are practical power rather than intellectual consistency.

The hope for the Church, according to Dr. Barnes, lies in the possibility not of repressing the primary instincts of human nature, the urgency of self and sex, but in their sublimation.

'The atavistic instincts of self and sex appear, to a superficial observer, fundamentally hostile to spiritual perfection. But in sublimation they are transformed into sources of spiritually rich energy. The doctrine of sublimation is, in fact, the scientific formulation of the principle that, if a man will seek to do the will of God, he shall find that God has created within him the natural powers which he needs.' 'Conversion, when it is apparently instantaneous, is the sudden recognition of the possibility of sublimation' (p. 41).

With this insistence on the principle of sublimation I heartily agree. A merely intellectual religion, however lofty, is wanting in driving power : a religion of enthusiasm, however fervid, is capable of being turned to base purposes. It is only when, by sublimation, the primary urgences of human nature are tamed and taught to work in harness by the spiritual consciousness that we have the due conditions for a noble life or a powerful movement in religion.

Many readers will turn especially to the chapters concerning the Christian Eucharist, as to which Dr. Barnes has, as is well known, taken up a decided position. To sum up his view here would be to court misrepresentation. His statements are as they stand a brief summary ; and as he does not hedge, but expresses himself with great decision, he offers a target to the enemy. He claims that he regards the Eucharist in the same way in which it was regarded by many of the great teachers of the English Church, such as Hooker (p. 223) and Lightfoot, and last but not least, Hort, whom he regards as the founder of English Modernism. But it is not his own view which has given offence, but his strong condemnation of certain views and practices which he regards as fraught with superstition and magic.

The materialist view of the Eucharist Dr. Barnes believes to have been imported into the Church by pagan influence. He regards its attraction for many English people in our own day as arising from the tendencies of that part of our nation which is dominated by the notions of primitive man, the Iberian and the pre-Aegean. High Churchmen repudiate the doctrine of transubstantiation; but that doctrine is only an attempt to justify in the terms of an extinct philosophy the materialist belief in the Sacrament. The real question is not as to the theory of transubstantiation, but whether the Sacrament is to be regarded as spiritual, or as material. This latter view Dr. Barnes resolutely opposes; and he is determined, so far as in him lies, that it shall not triumph in the English Church.

The Archbishop of Canterbury, with gentle suavity, has pointed out to the Bishop that as a bishop he is bound to be sympathetic towards all views in the Church which are not inconsistent with its fundamental principles. But Dr. Barnes replies that he has a divided duty, or a conflict of duties. As a bishop he is bound to be tolerant and sympathetic, but as a prophet and teacher he is bound by his ordination vow to drive away all erroneous and strange doctrines contrary to God's word. Logically the position is a difficult one, which requires tact and moderation in the handling. But it would be a poor solution, if only men of neutral opinions and lukewarm zeal were eligible for bishoprics.

Dr. Barnes sees in the incoming of materialist views a retrogression towards magic. Here no doubt he is right. The essence of magic is the notion that spiritual powers can inhere in inanimate objects. This anthropologists call fetishism. Some writers regard such views as tending to idolatry. This is less satisfactory, for idolatry consists in the veneration not of physical objects, but of human figures which are believed to incorporate something of divinity. In the Middle Ages, and at present in Russia, Spain, and other countries, much idolatry is combined with Christianity. But I do not think that this tendency is, or is likely to be, strong in England; our sense of art is not sufficiently keen.

We take over our views in regard to idolatry from the Jews, who were fanatically opposed to it because of their long struggle

against it in the lower stages of Semitic religion; and we are constantly stimulated by the repetition in church of the Commandment which forbids the making of graven images. But there is a higher as well as a lower idolatry. The lower idolatry is scarcely to be distinguished from the fetishism out of which it springs; it accepts any barbarous and uncouth image which can be supposed to have in it a supernatural element. It encourages a most inartistic symbolism such as dominates the popular religion of India. But the higher idolatry is closely related to the noblest forms of art. It is admirably expressed in the words of Maximus of Tyre :

‘The Greek custom is to represent the gods by the most beautiful things on earth, pure material, the human form, consummate art. The idea of those who make divine images in human shape is quite reasonable, since the spirit of man is nearest of all things to God, and most god-like.’

Surely there is little for us to fear in such idolatry as this : it is fetishism or the lower idolatry which degrades Christianity.

But to say that there is abroad a tendency towards magic is not utterly to condemn it. *Towards* is a saving word. In the same way there may be traced in some of the more spiritual schools a tendency *towards* spiritism or pantheism. It is a question of degree. Dr. Barnes accounts for the materialist tendency partly by a theory of race, of the Teutonic and Iberian stocks, of which the latter seems at the moment to be prepotent : but all racial theories are very precarious, and offer little safe foothold. He also thinks that it is partly due to the unsettling influence of the Great War. Probably more potent than either of these influences is that which comes of the extreme unrest produced by modern discoveries in the matter of locomotion, which drives out all opportunity of quiet reflection, and makes us think far more than did our predecessors of our material surroundings and conditions. Most of us live in a perpetual hurry, in occupations and amusements which crowd out concern for the things which really matter. ‘What shall it profit a man if he gain the whole world and lose his own soul?’ In our reading, solid books are driven out by fiction, which is constantly becoming more flimsy : and the magazine and the newspaper take an inordinate share of our time. We have no leisure to read and

re-read what is of real value. Instead of pursuing ideals we follow fashions. It is not strange that under such conditions forms of religion which appeal to the senses, and promise salvation on the easiest of terms, should prove widely attractive. And those who, like Dr. Barnes, care more for realities than for appearances have an uphill task.

Dr. Barnes sums up his synthesis of religion and science thus (p. 174):

'We are fashioned by our environment. Physically, mentally, even spiritually, we are products of earth's travail. But the process is not natural, if by the term "natural" we mean bred by chance out of chaos. Our evolution has been designed. As we have been formed, so now we are taught and led, to serve an end. That end is soul-making, the creation of beings with spiritual understanding and aspirations, units worthy to share the life of the Highest.'

'Christianity, in so far as it is true to its Founder, remains psychologically sound.' 'Religion is not only a most necessary, but also an indestructible element in man's heritage; and the religious outlook on the Universe which is centred on Christ becomes more and not less reasonable as our knowledge and spiritual understanding are increased and purified.' 'Such are the conclusions which seem to me to be established by our present Conference and by the growing body of opinion of which it is representative.'

The Conference spoken of is that of Modern Churchmen in 1924.

There are several other chapters in Dr. Barnes' book on which I might well dwell. He treats of religious education, religious revivals, the Bible, public health, medicine and superstition, commerce as service, eugenics and the like. By covering so wide a field in a small octavo, he cannot expect to be so effective as if he published a series of volumes. But the point of view is the same throughout; and to those who are sympathetic with the writer the very brevity of statement will be impressive. To suggest that as the papers are so short they should be read twice over is perhaps a counsel of perfection.

THE THREAT OF DISESTABLISHMENT

By the Rev. GAMALIEL MILNER, M.A., Vicar of Kirkby Fleetham.

MORE than a hundred years ago the greatest of English political thinkers, a great Churchman and a great Christian, Edmund Burke, thus expressed his own feeling and the feeling of his contemporaries on the subject of the union of Church and State :

'The majority of the people of England, far from thinking a religious national Establishment unlawful, hardly think it lawful to be without one. They do not consider their Church Establishment as convenient, but as essential to their State ; not as a thing heterogeneous and separable—something added for accommodation—what they may either keep or lay aside, according to their temporary ideas of convenience. They consider it as the foundation of their whole constitution with which, and with every part of which, it holds an inseparable union. Church and State are ideas inseparable in their minds, and scarcely is the one ever mentioned without mentioning the other.'

What constitutes the greatness of Burke and makes his speeches and pamphlets full of instruction for a late posterity, is the settled habit of his mind to seek amid the details of legislation and political measures for the eternal principles which govern human society. It were greatly to be wished that a portion at least of his spirit could be vouchsafed to the leaders of our Church and State in the present crisis. For a crisis there indisputably is. For the first time in our history there has been heard from responsible leaders of our Church a demand, hypothetical perhaps, intended as a threat, but still a demand for the separation of Church and State. Resentment at the action of the House of Commons in rejecting the Prayer Book Measure seems to have produced in some minds a recklessness and want of balance and proportion which is truly lamentable. It is for the great body of English Churchmen to consider whether they wish the age-long connection between Church and State in this country to cease, and not blindly to follow leaders, however eminent their station.

Burke in the passage quoted dwells chiefly on the advantages which a religious Establishment brings to the State by consecrating secular life. In his day there were few who doubted

¹ *Reflections on the French Revolution.*

that Establishment conferred solid benefits on the Church. But at the present day many regard Establishment as a species of gilded slavery from which the Church would do well to escape, even at the cost of her endowments. We are exhorted 'not to sell our birthright for a mess of pottage,' the mess in question being apparently the resources which enable the Church to carry on its work. Language of this kind has a specious air of lofty self-sacrifice (although the sufferings of sacrifice would be required not from those who utter the lofty sentiments but their successors), but men are not justified in sacrificing what has been entrusted to their care as stewards. Ruskin points out how much of our Lord's teaching dealt with the *right use* of money. Circumstances, no doubt, might arise which might make it the duty of the Church to relinquish her endowments for the sake of spiritual freedom, but a very clear case must be made out before we are justified in throwing away the funds which are vested in the Church for the good, not of this generation only, but of future generations.

Putting aside then the question of endowments, let us inquire whether Establishment is in itself a thing good or bad. And first we must take into account a feeling which is certainly widely spread, that Disestablishment is bound to come and that a National Church is an anachronism in the twentieth century. Undoubtedly a separation between Church and State has taken place in many countries, but it is at least arguable that this is due to accidental causes, to the pretensions of the Papacy on the one hand, to the hostility of secularist socialism to all forms of religion on the other, rather than to any general tendency of the age. On the whole the theory and practice of to-day tends to enlarge rather than to contract the sphere of State interference. A hundred years ago education was left to private enterprise; to-day education is more and more controlled by the State. Nor do teachers as a rule resent this extension of the State's power; despite occasional grumbling they feel that they get better conditions, ampler means for carrying on their work, than they did in the days of private enterprise. Anyone who advocated the removal from our schools of the shackles of the State, and freedom for teachers to run their schools on the freewill offerings of educational enthusiasts and the fees extracted from pupils,

would be regarded as a benighted reactionary, and would find it difficult to get anyone to take his suggestion seriously. Since the Insurance Act the medical profession is being brought increasingly within the ambit of the State. Railwaymen and colliers, if we may judge from the resolutions passed at Trades Union congresses, positively yearn for nationalization and the shackles (or is it the shekels?) of the State.

What then does the Church gain by Establishment? We answer that it gains contact with the ordinary lay mind. As the State has need of the Church to consecrate the common business of life, so the Church has need of that stream of thought and culture which, though strongly impregnated with Christian ideas, is hardly Christian in the ecclesiastical sense. Christendom, it must be remembered, has its origins in Greece and Rome and the Teutonic North, as well as in Judaea and Galilee. Mediaeval thought conceived of the Holy Roman Empire as the necessary complement of the Catholic Church. And when Papacy and Empire fell out and fought one another to the death, the Church which had triumphed in the ruin of the Hohenstaufens, soon began to decline, and the disintegration of mediaeval culture set in. It is not without significance that Dante, the great representative in world-literature of the life of the Middle Ages, was an Imperialist, not a Papalist. Ecclesiastical tyranny led to revolt, and at the Reformation king and noble triumphed over bishop and abbot. The Roman Catholic sneer that the 'State Church' of England is the creation of Henry VIII and his imperious daughter is not without its element of truth. What they forget is that Henry and Elizabeth could not have acted as they did if they had not had behind them a great mass of national feeling. Modern England, no less than the Anglican Church, began in 'the spacious times of great Elizabeth.'

But the Tudor Dictatorship was a passing phase, and with the seventeenth century there came a demand for constitutional government in Church and State. Elizabeth had governed the Church through the bishops, whom she regarded as her subordinates; the Tudors had not destroyed the authority of the Pope of Rome to substitute for it the authority of a Pope at Canterbury. 'No Bishop, no King,' said James I. His Majesty's experiences of the General Assembly of the Kirk of Scotland

were decisive against Presbyterianism. The Episcopalians of those days were staunch supporters of the Royal Supremacy; it was the Puritans who upheld the right of the Church to spiritual independence; it was Cartwright not Hooker who stood for what it was recently the fashion to call Life and Liberty. The balance between Church and State shifted somewhat when, in the days of Charles I, there was a weak king and a strong Archbishop of Canterbury, and for a few years episcopal government was a reality. The sequel is well known. No serious student of history to-day thinks of Laud as the 'ridiculous old bigot' of Macaulay's egregious phrase, but the higher we place him as a man the more significant is the fact that he failed to impose Prelacy on the English people.

The strife of Cavalier and Roundhead, Episcopalian and Puritan, ended in the Restoration settlement, a settlement which lasted till the Enabling Act of 1919. Superficially a victory for the King and the Bishops, it was in fact a compromise. Just as amid all the transports of enthusiasm that welcomed the return of Charles II the constitutional ground won by the Long Parliament was not surrendered, so, though Episcopacy was restored, it was not the Episcopacy of Laud; the High Commission Court like the Star Chamber had gone for ever. After the Revolution the Royal Supremacy over the Church came to mean the supremacy of Parliament. The Puritan movement for synodal government in the Church had failed. The Convocations of Canterbury and York were bodies in which the parochial clergy were feebly represented and the laity not at all. Such bodies were no match for Parliament. After 1717 the Convocations, though they were formally summoned at the meeting of Parliament, were regularly prorogued without being allowed to transact any business. Convocation silenced, there was no body authorized to speak in the Church's name. She could not change a line of her Articles or her Liturgy; she could not alter the boundaries or transfer the endowments of a parish. Lawyers denied that the Church of England had any corporate existence or power to hold property; a man could not bequeath money or land to the Church of England collectively, but only to a particular benefice. Erastianism, it would seem, could hardly go further.

But the appearance of things and the reality behind them are often widely different, and in no country is this more true than in England. The clergy were a respected and influential class; bishops were great magnates and sat in the House of Lords. The House of Commons was, even after the removal of religious tests, in the main an Anglican assembly. Collectively and in the abstract the Church may have been tied and bound by the chain of Royal or Parliamentary Supremacy: actually the individual clergyman, protected by the parson's freehold, enjoyed for good or for evil more liberty than any minister of religion in Christendom. The formularies of the Church could not be altered; they could be, and were, found patient of many interpretations. Three centuries of stretching have rendered the Thirty-Nine Articles so elastic that the Church Assembly has not thought it worth while to revise them.

The Restoration settlement, which lasted till the end of the Great War, had great merits, and also great defects. Ideally, full of anomalies, practically it worked much better than might have been expected. Membership of the National Church brought together in one communion men of different views and temperaments, and made them dwell together, if not in harmony, yet in some measure of mutual toleration; and it is to this comprehensiveness that the Church of England owes its sanity and breadth of outlook. In the middle of the nineteenth century the judgments of the much-abused Judicial Committee of the Privy Council secured for the nascent Broad Church Party free development in the Church of England. Convocation which condemned *Essays and Reviews* (one of the authors of which was Frederick Temple, afterwards Archbishop of Canterbury), and declared the theory of Natural Selection 'contrary to the Word of God,' would probably, if it had had its way, have committed the Church to a belief in the inerrancy of Scripture. Convocation, however, though since 1852 it had again met, was only a dignified ecclesiastical debating society: it was a lion caged, it could only roar.

On the other hand we must not be blind to the very serious defects of the polity of the Church in which we have all grown up. Anomalies and abuses abounded. The large incomes of dignitaries contrasted disagreeably with the wretched pittance

of many curates and of some beneficed clergy; tiny parishes encouraged idleness, while in the great cities large areas were undermanned. Perhaps if at the time of the industrial revolution the Church had been free to rearrange the boundaries of parishes and to re-distribute endowments, the falling away of a large proportion of the working classes from the Church might have been prevented. The parson's freehold, the practically unlimited security of tenure enjoyed by the beneficed clergy, led occasionally to serious scandals, and in periods of religious lethargy to the treatment of a 'living' as a pleasant sinecure. The middle and lower classes, excluded from all share in the choice of an incumbent, have in many cases left the Church for Nonconformity. We cannot wonder then that when the Great War compelled us to look facts in the face there arose a cry that something must be done. Unfortunately the rather hysterical state of the public mind in the post-war years made people more anxious to do something in a hurry than to find out exactly what was the right thing to do.

The Enabling Act of 1919 was a curious example of piecemeal legislation. No constitution of the Church of England was created, such as exists in the other Churches of our communion; it was hoped, apparently, that a satisfactory constitution might somehow or other evolve. The National Assembly (afterwards re-named the Church Assembly) was to consist of the Convocations of Canterbury and York with a House of Laity added to them. The majority of the so-called House of Clergy consisted of *ex-officio* members, most of whom owed their offices to episcopal choice. The House of Laity are chosen by a complicated system of double election; it is safe to say that not one in a hundred of the parochial electors on the Electoral Rolls, not one in ten of the parochial church councillors knows the name of his 'representative' in the House of Laity. Convocation indeed was empowered to reform itself, and the number of *ex-officio* members has been somewhat diminished; but the parochial clergy are still very inadequately represented in the Church Assembly, and it is complained that in its legislation their interests have been flagrantly disregarded. The Assembly has the right to give powers to the Church's subordinate Councils, the Diocesan Conference and the Parochial Church Council, but

scarcely anything has yet been done for the Diocesan Conference, and not very much to give real power to the Parochial Church Council. The Patronage Measure now before the Assembly is so drawn up that the Parochial Council can do nothing more than make representations to the bishop as to what sort of a clergyman they would like for their incumbent. It would be unfair to pronounce the Church Assembly a failure because of its initial mistakes and sins of omission, but it is certainly true that it has yet to gain the confidence of the Church and nation. We do not therefore regard the rejection of the Prayer-Book Measure by the House of Commons as necessarily a blow in the face for the Church, or think that it affords sufficient ground for the outcry raised by certain sections within the Church for Disestablishment. We think that this outcry shows a want of proportion. It is, to adopt a simile of Bacon's, like setting fire to a house to boil one's eggs. We cannot accept without much qualification the statement of the Bishop of Durham in his sermon preached at Great St. Mary's, Cambridge, on January 28th :

'Citizenship, now recognised as carrying no ecclesiastical character, was represented in Parliament, but Churchmanship in the Church Assembly.'²

The misgiving with which former admirers of the Bishop of Durham read this sermon must have been increased by the delight with which the *Church Times* (in its leading article of March 2nd) received this and similar sentiments of his Lordship when published in *The Book and the Vote*.

'The Church has every reason to be deeply grateful to the Bishop of Durham for the out-spoken courage with which he has asserted the impossibility of the Church making the smallest surrender in matters of spiritual concern to the demands of the State.'

The *Church Times*, however, finds the new convert '*plus royaliste que le roi*,' which we may perhaps venture to translate 'more Churchy than the *Church Times*,' and does not agree with the Bishop that Disestablishment is the only alternative to ignominious surrender. The organ of the Anglo-Catholics has been crying out intermittently for Disestablishment; but Disestablishment is like death; men call for it when it is at a distance and shrink from it when it approaches nearer.

² *The Book and the Vote*, p. 13.

Some weeks before the Prayer-Book Measure came before Parliament, the *Church Times* in its leading article for November 18th, 1927, declared what it conceived to be the relations of the Church Assembly to the Episcopate, and sang a paean of triumph, which proved to be a little premature, over the restoration of the legitimate constitution of the Church. From this article we give one or two short extracts. We do not know whether many members of Parliament are readers of the *Church Times*, but, if they are, the article must surely have contributed to the rejection of the Measure.

‘It is absurd to say that the clergy and laity of the Church Assembly possess any of the powers of a legislative assembly.’

‘As the history of the Prayer Book Measure shows, the proposals which the lower Orders have made may be largely ignored, and the Measure to which they have the right to say Aye or No may bear only the most shadowy resemblance to the Measure which they desired to pass.’

‘The power of the Episcopate is to-day more absolute than it has been at any time since the Reformation . . . Should the new Prayer Book obtain legal sanction, these powers will be greatly increased.’

The *Church Times* agreed with Sir William Joynson Hicks that the Prayer-Book Measure involved a ‘Constitutional Revolution.’

‘As Sir William says, it is perfectly competent for any Bishop to direct Reservation in a tabernacle on the High Altar, or to command the observation of Corpus Christi Day.’

‘The Bishops are to-day for the first time since the Reformation the real rulers of the Church . . . We rejoice that the Church has in great measure recovered its only true constitutional rights, which are to be governed by the constitution and by the rulers whom our Saviour Himself ordained.’

Probably the *Church Times* exaggerated the scope of the Prayer-Book Measure, but the mere fact that these statements appeared in the organ of the Anglo-Catholics is deeply significant. The *Church Times*, however, is far from professing unlimited loyalty to the existing Episcopate. Time was when it was known as the *Malleus Episcoporum*, and of late it has been notorious for its bitter and persistent attacks on the Bishop of Birmingham. It says:

‘Before we can consider the constitution of our Church to be Catholic, some reform of a drastic character in the method of our episcopal appointments is for all true Churchmen a necessity and a duty. The method by which Bishops have received their sees in the Church of England ever since the Reformation, and even for a century and more before it, has always been, to say the least, uncanonical.’

Clearly if the Anglo-Catholics could have their own way, and could obtain bishops after their own mind, the little fingers of these prelates would be thicker than the loins of Archbishop Laud. But to the realization of these dreams there is an obstacle, the High Court of Parliament.

‘ But that two-handed engine at the door
Stands ready to smite once, and smite no more.’

That way lies Disestablishment.

We do not believe, however, that any such catastrophe is inevitable. We do not think that the bishops are hungering after absolute power, or that, if they were, Churchmen as a whole would tolerate their assumption of it. From a divorce between Church and State the Church is promised greater liberty. It is true that the Church's union with the State does to some extent hamper its freedom. All unions among human beings limit freedom: men and women who enter into the holy estate of matrimony are not so free as when they were celibate. But the dissolution of old ties often brings new difficulties. What the difficulties of a non-established Church are we may gather from *The Fifth Report of the World Call*. For example, the *Report* thus sums up the situation in Western Canada, and what it writes of Western Canada is true generally of the non-established Anglican Churches abroad:

‘ Clerical life is strenuous and difficult. A clergyman's income in the country is little better than that of an unskilled labourer, and less secure . . . The Church's position in the prairie provinces is very grave. It is very far from being able to minister to its own members, much less reach other neglected folk.’³

Let us beware of desperate remedies and the counsels of extremists. Moderation, forbearance, sweet reasonableness should be the marks of a Christian. If the Church Assembly is made more representative, if greater powers are given to the Diocesan Conference and the Parochial Church Council, if, lastly, a practical policy of Christian re-union with our fellow-countrymen and fellow-Christians now separated from us, be wisely and patiently pursued, the union of Church and State may long continue to the advantage of both.

³ *The Call from Our Own People Overseas*, pp. 55 and 56.

RICHARD BAXTER AND THE BISHOPS*

By the Rev. J. C. HARDWICK, M.A., B.Sc., Vicar of Partington.

THE Restoration of 1660 initiated a period of Laudian ascendancy in Anglican theology. The Laudian principles are familiar to everyone, since they were resuscitated by J. H. Newman and his friends of the Oxford Movement. Baxter himself made a summary of them from the writings of one Henry Dodwell, who had carried the principles of Andrewes, Laud, and the divines of the previous generation, to their logical conclusions. Dodwell taught that 'there is a human Universal Church-supremacy, aristocratical or monarchial'; that there is no appeal from Church authority to Scripture; that the Reformed Churches, for want of Episcopal Ordination uninterrupted from the Apostles' times, are no true Churches, have no true ministry or sacraments, or covenant-right to salvation, but by pretending thereto, do sin against the Holy Ghost; that the Church of Rome, by virtue of an uninterrupted episcopal succession, is a true Church; 'that Protestants being schismatics and sinning against the Holy Ghost, the magistrates that will not be contemners of religion are bound to punish them.'

These and similar doctrines were loyally taught and believed by the Restoration Churchmen, and inspired their provocative attitude at the Savoy Conference, when stumbling-blocks to Puritan consciences, far from being removed, were deliberately increased. Yet the High Churchmen, with the best will in the world, would have been quite unable by themselves to secure the rigours of persecution which followed the Act of Uniformity; since Charles II himself was no Laudian, and, for the sake of the Papists, was inclined to favour universal toleration.

To make persecution possible, the bishops sought allies among the children of this world, and found congenial associates in those Cavalier landowners who saw in the King's Act of Indemnity an 'Act of Indemnity for the King's enemies and of Oblivion for his friends.' These malcontents looked in vain for

* *Richard Baxter* (1662—1691). By F. J. Powicke, M.A., Ph.D. (Jonathan Cape.)

the restoration of those estates which they had sold cheap in order to pay fines imposed by the Commonwealth on 'malig-nants.' The estates remained the property of those who had purchased them as the price of their loyalty to the new *régime*. Cheated of both riches and revenge, the aggrieved Cavaliers were glad to join hands with the clergy, and relieved their feelings by a savage persecution of Nonconformists—for the most part members of the lower and middle classes, enthusiasts like Bunyan and Foxe, or scholars like Richard Baxter. The Cavalier Parliament, which lasted for eighteen years, continually devised fresh measures of repression with cruel ingenuity: the Act of Uniformity, the Acts for Banishment, the Five Mile Act, the Corporation Act, the Militia Act, the Vestry Act, and others.

The fact is that the Restoration settlement, though socially and politically not illiberal (there was practically no proscription), was ecclesiastically unjust and reactionary. One must never expect everything; concessions could not be given all round, and it was the religious side that went short. Richard Baxter was a victim of the times; *esprit calme et doux, où serait ta place?* An exasperated generation has no use for the moderate man; every man's hand is against him.

As Dr. Powicke supplies evidence to show, Baxter was deeply attached to the Church of England from whose ministry he felt compelled to withdraw by the terms of the oath exacted under the new Act of Uniformity. Yet his immediate resolve was to do or say nothing that might make the subsequent work of reconciliation more difficult. From the first he made a practice of attending public worship at his parish church, and of being present at the Communion. Though no longer its minister, he regarded himself as by baptism a true member of the Church of England. His great desire was to see Protestant England re-united. What troubled him was the spectacle of a house divided against itself on matters lying far away from the central truths which all professed.

But the situation after 1662, instead of easing, became more difficult. The rancour of theological dispute grew more exquisite. 'The beginning of strife is as the letting out water,' and the Act of Uniformity had opened the floodgates. Feelings

became more and more embittered, and parties became hardened and irreconcilable. On the one hand the Protestant separatists began to regard it as a point of honour to cast out from their own worship every element that was reminiscent of the Church service. To use a liturgy was to repudiate the Holy Spirit; Baxter was a 'temporiser' whom earnest men should not trust. On the other hand, the new generation of clergy, fresh from the universities, found that to rail against Nonconformists was a certificate of good Churchmanship and a sure road to promotion. Dr. Thomas Good, in 1653 a co-worker with Baxter in the cause of Protestant re-union, twenty years later as Master of Balliol, was now denouncing his former colleague. Converted to the Laudian fables of Oxford, he declared roundly that though 'all Nonconformists were not in actual arms against the king, nor did they all as natural agents cut off his head, yet morally, that is very sinfully and wickedly, they had their hand stained with that Royal Blood.' Concerning men of this sort, Baxter might well observe, 'We profess that we have no hope that ever they will be reconciled to us.'

The strength of these post-Laudians, as of their successors amongst us to-day, lay in the fact of their being the active party which knew its own mind and was animated by a single purpose. It was vain for Baxter to quote Elizabethan divines to prove that his own views were legitimately Anglican. The Neo-Laudians looked elsewhere for their standards of orthodoxy; Cranmer and Hooker were out of date. The fashion now was to look to the Continent, and to toy with the idea of an alliance with Gallican Catholicism. When Baxter, in 1661, had warned the Church party of the consequences of their unbending attitude—'how great a number of the most godly and loyal people of the land would be undone for nothing'—their reply was that 'they had a greater party than we to consider, that must not be alienated to please us.' Even in those days the Anglo-Catholics dreamt dreams; and their good-natured sovereign would have placed no obstacle in their Romeward way. But here the Tory squires called a halt. Persecution of Protestant Nonconformists was both good policy and good sport, but re-union with Rome was another matter; they had very little love for Jesuits or the French. Charles II and the Neo-Laudians must possess their

souls in patience; they could not get even as far as Malines unless Parliament let them go. Indeed the Church party could not dispense with the good will of the secular government. In reality, in spite of their high ideas of the Church as an independent spiritual body, they were living on terms of submission to the State; nor was it (as it had been in Tudor times) the *King* who was now supreme, but *Parliament*. In December 1661, Charles had expressed a purpose to grant some indulgence or liberty in religion to tender consciences; but he had no mind to defy his Parliament (to which he owed his throne), and, when both Lords and Commons agreed in an almost unanimous protest, he gave way (February 28, 1662). Yet, as Dr. Powicke points out, this submission of Church to Parliament rather than King was the very thing that Laud and Charles I had died rather than agree to.

Yet, since Parliament thought as they did, while the King did not, the bishops were well content to betray a principle, and compensated themselves for a lack of genuine freedom by elaborating high views of their own office. *Ubi episcopus, ibi ecclesia* became their motto, and the legend of the Apostolic Succession became the basis of a large superstructure of High-Church divinity. The bishop became constitutive of the Church in virtue of the direct descent of his Orders from the Apostles. Moreover, it was declared that salvation depended on an external participation in the sacraments, of which the validity depends on the authority of the persons by whom they are administered, who must have been episcopally ordained. In the case of ceremonies, the bishops decide what is lawful, and to refuse to conform is to be guilty of the sin of schism. However, since these views involved an implacable hostility towards Puritanism, Parliament was contented that the bishops should entertain them. They need not be taken too seriously, nor pushed to their logical conclusion. Though historically untenable, they served a political purpose.

In one respect, indeed, Baxter was in strong agreement with Laud, though not with his successors. He identified Church and Commonwealth. Laud had written: 'Both Commonwealth and Church are collective bodies . . . both so near allied that the one, the Church, can never subsist but in the other, the

Commonwealth; nay, so near, that the same men, which in a temporal respect make the Commonwealth, do in a spiritual make the Church.'

On this account, in Baxter's view, the kingly office was divine, since it carried with it the headship alike of Church and State. It was the King who, by being head of the Church, makes it National; he is the *Forma informans, specifica et unifica*, at once of Church and State, which are but twin aspects of the same entity, the Nation. Laud would have subscribed to these views, as also would Hooker, and, for that matter, Hobbes as well. But the Neo-Laudian divines had abandoned them, and substituted what was in reality a purely sectarian view, though ostensibly more grandiose. They elaborated that strange theory from which we suffer, whereby the English Church unchurches all religious bodies in the land except the one by which it is itself unchurched. Baxter's view was that Protestant Nonconformists were 'as truly members of the Church of England as any Diocesans or Conformists in the land,' and to deny such Nonconformists to be 'true and honourable parts of the Church of England' is but 'the effect of ignorant arrogance and slander and implieth some dishonourable definition of the said Church.'

It is not unnatural that Baxter's orthodoxy should have been assailed, since this is the surest way to discredit an adversary. He was charged with both Quaker and Papist leanings, and his doctrine of Justification seemed to some an 'abyss of anti-Gospel errors.' Dr. Powicke discovers affinities between Baxter and the school of Cambridge Platonists, especially Benjamin Whichcote. He indeed makes no reference to any of them by name, but 'his standpoint was theirs, and their favourite authorities were his.' Baxter was what in these days would be termed a Modernist; 'if a Modernist may be described as one who is resolved to get at the facts; and is sure that the facts are discoverable by an honest use of reason, and applies his reason fearlessly to the evidence for religion; and comes at length to a religious faith which reason can approve, though it may still leave ample margins of mystery.'

Dr. Powicke's volume, though dealing with matters of seventeenth century ecclesiastical controversy, contains much material for present meditation. Nonconformists have their freedom to-

day, and in general are very friendly disposed towards a Church in which they have been able to perceive the presence of steadily growing elements of liberalism. Yet they cannot regard all the tendencies prevailing amongst Churchmen with equal sympathy, especially since the predominant tendency seems to favour a revival of views which were the cause of so much strife and bitterness in the days of Baxter. Dr. Powicke is himself a distinguished Nonconformist, and there are visible here and there in his scholarly pages traces of a not unjustifiable impatience. The impression is left with us that prevailing tendencies in the Church of England are beginning to promote a revival of those resentments which we had hoped to have done with. It is not as if the pretensions of Anglican clericalism were of any great value in themselves, that we should suffer them to antagonize the great body of Nonconformist opinion. The Church of England could jettison them all and be none the poorer, since legends and fantasies do little to enrich or strengthen us for the real work which we have in hand.

THE THIRD PHILADELPHIA CONFERENCE

IT is asserted by a distinguished critic of the American scene that most Americans seem to have reached mental old age at thirty. In spite of an appearance of great activity and much outward change, they are held all their lives in a narrow orbit by the inertia of habit and the economy of circumstance. Their 'gods are ideals imposed rather than excellences chosen; accepted and acquiesced in, not discerned and understood.' It is a commonplace to those capable of discerning the actualities of American life that most of the time we 'reflect in stereotypes, converse in slogans, think in reiterations,' and in consequence act with violence. Mental fermentation and discomfort are therefore the necessary preludes to plasticity, disinterestedness, and productive goodwill.

The third annual Septuagesima Conference of Liberals at St. Stephen's Church, Philadelphia, is perhaps the most im-

portant feature from the above point of view to be found in the Protestant Episcopal Church in America. These conferences, held under the auspices of the National Church League, an organization interested in preserving the comprehensive character of the Church, are showing the existence of tendencies auguring better for a moving equilibrium in a world of change than could any effort for the mere preservation of the *status quo*. The temper of the conferences, deeply rooted in the reformed tradition, this year gave increased evidence of the vitality of a spirit whose focus is upon life and the developing character of the world event. Throughout the appeal was to truth susceptible of experimental verification.

The first speaker, the Rev. Dr. Robert Norwood, of St. Bartholomew's, New York City, in his address on the Apostles' Creed, combined evangelical fervour with intellectual vision in his recognition of the reproducible elements of Christian experience, and the creative possibilities known and to be discovered in the historic Jesus. The weight of his position was set against any form of Christianity 'which uses the Creeds as touchstones of the living faith of its members,' because the Beatitudes rather than those ancient battle-banners point toward a method of 'living as Jesus lived and loving as Jesus loved.' We were reminded of Dr. Denney's testimony that the problem of religion is the problem of being religious, and that from the converging insight of diverse minds we discover in the life of Jesus a new order of consciousness, a new kind of man.

During the discussion of this paper Prof. Geo. A. Barton, of the University of Pennsylvania, in a masterly historical summary, gave convincing evidence that interpretation of the Creeds is a process which has been going on throughout the history of the Church, with many precedents for its continuance. Other speakers made it clear that 'interpretation' is not merely a matter of verbal change, but must at times involve bursting the boundaries of habitual associations if religious minds are not to be condemned to move about forever in worlds unrealized.

The second session was presided over by Bishop Garland, of Pennsylvania, with his usual kindness and impartiality. The central theme as set by the builders of the programme, 'Should the Church confine itself to working on Individuals

or should it seek to mould Institutions and Laws?' by its phraseology recognized at least one aspect of a situation that exists. Religion has implications for all society. Genuine interest in religion cannot confine its attention to a Platonic heaven unrelated to cultural, political and economic activities. The answer of the distinguished speakers to the general question was that religion has and ought to have a social import and a corporate impact. Considering limitations of time and subject matter, it would be too much to have expected explicit recognition of the potent influence which various forms of social and political organization and cultural activity have had in helping to shape ideas of God and of salvation as well as in moulding religious institutions. One is thinking of the studies in the sociology of religion by various ethnologists, and here and there even a theologian such as the late Ernst Troeltsch.

Dr. John Howard Melish, of Brooklyn, whom Bishop Garland felicitously introduced as 'one of the inspired prophets of the Church who gives us always a vision of the possibilities of the Church,' took as his specific subject 'Liberalism and Economics.' Dr. Melish pointed out that the Christian society in conception and ideal is as inclusive as humanity itself, but that such a society has never actually existed. In a searching review of present-day relations and tendencies, he depicted the common life of the world as showing decided trends toward a complete world economy. Outside the sphere of official political activity, he cited impressive examples of these trends and developed their implications for a Christian society as an ideal to be realized on earth.

Mr. Geo. W. Wickersham, ex-Attorney-General, as a practical statesman spoke with great weight of authority on 'Liberalism and World Peace.' He laid great stress on the responsibility of the Churches toward efforts to organize the world for peace. To Mr. Wickersham old formulae may indeed sustain new interpretations in the light of new knowledge, but 'new methods of inquiry constantly lead to new discoveries which require the abandonment of old theories and the recognition of newly-ascertained truths.' The psychology of much that passes for religious expression is bad from the standpoint of a fully conscious follower of the Prince of Peace. 'Even the hymnology

of our own Church too often employs the metaphors of war to illustrate the Christian's life and duty.' Mr. Wickersham traced the development of judicial procedure and its extension to international affairs. He explained practical difficulties and pointed out fruitful paths for the development of reasonable methods for settling international disputes. He affirmed his belief in the importance of these matters to the Church as the 'highest exponent of the ethical aspirations of mankind.' He considered competition in armaments an important factor in bringing about war. Mr. Wickersham deplored especially the activities of certain Americans interested in creating great naval establishments, in taking advantage of the failure of Geneva, ascribed, rightly or wrongly, to Great Britain. 'The conception that the United States requires a great navy for the purpose of protecting itself against Great Britain, is so grotesque that the mere statement of the proposition would seem to be sufficient to dispose of it for ever. I believe the good sense of the American people speedily will condemn the project and relegate it to the limbo of forgotten things.' On these subjects, said Mr. Wickersham, 'the Church should express the ethical aspirations of the people with all the force of its corporate capacity.'

The second day of the Conference began with a celebration of the Holy Communion, followed by a most interesting paper on 'The Nicene Creed and the Catholic Theology from the Viewpoint of To-day,' by Dr. H. Adye Prichard, Canon of the Cathedral of St. John the Divine, New York. The Canon presented the conclusions of such distinguished English Modernists as Prof. Bethune-Baker and the late Canon Glazebrook, of Ely. The key to his own attitude was taken from a phrase of one of the speakers at the 1926 English Church Congress: 'The value of any doctrine must be measured by its effects in life and conduct.' Regarded as forms of exact definition the Creeds understate rather than overstate their most significant contentions. They paralyze the imagination; 'instead of suggesting, they assert.'

Although deeply convinced that definition at a stage of limited understanding such as existed in the milieu of the Creed-forming Councils fetters to-day the would-be confessor in intolerable fashion, Canon Prichard throughout evinced a temper

far from insensitive to the real values of the faith of the past. He said :

‘ We who are proud to be called Modernists do not deny the truth of any article of faith which has been found to have been of service or value to those who receive it. We simply ask that as we progress in understanding and love of God, we should not be compelled to accept as formularies of our faith the teaching of elementary spiritual textbooks from which we have long ago graduated.’

He felt that the Creeds contain at least four unessential and unprovable assertions which have long been stumbling blocks to intelligent discipleship. The Virgin Birth, the Descent into Hell, the Ascension, the Session at the Right Hand of God, are untenable on historical grounds and ‘ not only valueless, but positively detrimental to the faith of any really intelligent person unless the very largest range of symbolical interpretation be allowed.’

To a mind already somewhat familiar with the facts and contentions of Canon Prichard his theses in their detailed proof seemed splendidly sustained ; and for the rest, the charm of his presentation seemed to win assent except in quarters where invincible resistance was to be expected. A better understanding of the psychology of belief permits a more charitable interpretation of resistance to change in such matters than is sometimes given.

We are often advised to consider the viewpoint of the Eastern Church, which usually means the Greek Church, but there is a Christian Church in the Far East which shares our own faith, and in another Oriental setting. The Rev. Takaharu Takamatsu, a clergyman of the Nippon Sei Kokwai, admirably expressed the impatience of intelligent Japanese Christians with narrow formulae of belief, and in general supported the main contentions of Canon Prichard.

After this speaker there followed a fellowship luncheon given by St. Stephen’s to the two hundred or so delegates, after which Dr. Earl E. Sperry, head of the History Department of Syracuse University, read an illuminating paper on ‘ Are the Thirty-nine Articles of any further value?’ Professor Sperry, against a fine historical background, pleaded for the retention of the Articles as a banner of liberation. He held that the undoing of the work of the Reformers and the re-intrusion of mediaeval

doctrines which the lowering of that banner would virtually authorize, would constitute, if it be regarded as progress, a most paradoxical view. To eliminate the Articles, far from being a move in the direction of comprehensiveness, would be a step toward the exclusion of Reformed doctrine from the Church. If the aim of those ultimately responsible for this demand be not in the direction of absolutism, it is extremely difficult to understand their dissatisfaction with the *status quo*. If the aim is liberation it will be practically self-defeating.

It seemed to be the sense of the majority of those present that Prof. Sperry had clearly indicated important practical considerations militating against a summary dismissal of the Articles as mere archaic survivals. From a Protestant view-point they represent a frontier once reached and a bulwark against imminent regression.

With enthusiastic approval of Dr. Grammer's suggestion that next year's Conference invite Dr. Barnes, the Bishop of Birmingham, was adopted, and with many expressions of appreciation of the hospitality of St. Stephen's and of the wise leadership of its rector, the third and most hope-inspiring of these annual Conferences closed.

There are many indications that all is not well with religion in this land. In spite of panaceas and sporadic revivals here and there, they are not without reason who tell us that the whole conceptual framework of religion has become severed from the living and nascent thought-forms and from the effective cultural forces of the *Zeitgeist*. Our traditional idea of man and our traditional idea of God no longer correspond to the mental outlook of present-day mankind. The facts, the materials for reformulations and reintegrations lie all around us. We are learning what sort of questions to ask, and in the formulation of answers may be confident that traditional conceptions will be dissolved and replaced only by conceptions more deeply and truly religious because derived from the combined and reintegrated life of mankind in its ultimately determining relations.

JOHN LAWRY HADY.

RELIGIOUS AUTHORITY

A LAYMAN'S VIEW

OWING to man's suggestibility, his limited power and his natural development from childhood, he is largely dependent upon authority for his religious beliefs. Indeed, if this were not the case, there would be no reason for religious instruction at all. But fortunately, as it has been said, there are still 'hearers of the word' and not doers only to be found, and perhaps the ideal from the authoritarian's standpoint is the Ethiopian of the Acts of the Apostles, who reading the book of Isaiah when Philip asked him, 'Understandest thou what thou redest?' replied like a model parishioner, 'How can I except someone shall guide me.'

What ought to be our authority in religion to-day?

Scripture stands as a great authority for religious belief, containing as it does the record of God's revelation to man. But the authority of Scripture has its limitations. We cannot suppose that Scripture contains the whole truth about God and His dealing with the world, nor that His revelation is wholly contained within the Canons of the Old and New Testaments. In addition to this, Biblical criticism has shattered the conception of the Bible as a verbally-inspired book to which we can appeal with absolute certainty for all matters of belief and conduct. If the Bible can no longer be held as an infallible authority, we are bound to ask what is the nature of the authority of Scripture. This is a question of considerable importance, especially where the Gospels are concerned, for the disease of verbal inspiration has long survived its diagnosis. In other words, there are still people who think of the Gospels as containing an ethical code and a collection of precedents supporting that code. This brings us back to an absolute authority equivalent to the authority of law, where you have a legal code supported by a record of cases showing the application of that code. It is fatal to regard Scripture in that light. As Dr. Gore says in his *Sermon on the Mount* :

'It teaches, not by negative enactments, or by literal enactments at all, but by principles, positive and weighty principles, embodied in proverbs which must be apprehended in their inner spirit and re-applied continually anew as circumstances change.'

Our Lord taught in proverbs and in metaphor. Proverbs are often seemingly contradictory. 'If a man will take thy coat, let him have thy cloak also.' Consider this with, 'If thy brother trespass against thee, go and tell him his fault, and if necessary carry the matter to the highest authority.' The point is that proverbs emphasize a principle by showing an extreme one-sided instance. There is thus no contradiction in 'counting the cost' as a man who builds a house or a king who goes to war and 'taking no heed for the morrow' as the flowers or the birds. The principles are clear. Intelligent preparation on the one hand, and trust in the Heavenly Father on the other. I have dwelt on this point because it affects the nature of the authority of Scripture. That authority is still great, but it is of a different kind to the precise authority of a legal code. It gives us principles. An attitude towards life which must be translated into terms of action for modern conditions. No longer can we look upon it as a set of regulations, but rather as some great picture. We would try to grasp that picture as a whole, to catch if we can a glimpse of that figure which inspired the Gospels, that so doing we may learn that mind which was in Christ Jesus.

The next authority which we have to consider is that of the Church. Now whatever the authority of the Church of England may be, it has certain obvious limitations. It would be unkind to dwell on these too fully, but we must say that on a great many matters the Church of England speaks with most uncertain voice. For example, there are at least three doctrines of the Real Presence which may be held at the present time, all considered perfectly orthodox. On matters of conduct concerning some of the modern problems which confront us the Church makes no authoritative statement at all. On such questions as Gambling, Birth Control, the relationship between Christianity and labour problems, Pacifism, etc., there are practically no official pronouncements. From various quarters the great ones of the Church broadcast conflicting opinions to the bewilderment of the faithful.

What degree of authority then are we to ascribe to the Church? We must reject any claim to infallibility. In the words of the Articles, 'As the Church of Jerusalem, Alexandria and Antioch have erred, so also the Church of Rome hath erred.'

Such being the case, we could hardly claim exemption from error for the Church of England. In the words of Canon Quick, 'The Church of England has repudiated the Papacy in vain if it has not got the right to change its own opinions.'

In spite of severe limitations, however, the Church can show a fundamental unity of religious experience throughout the ages which is certainly impressive. The function of Church authority seems to lie in the direction of formulating truths which have been tested and accepted in the Christian consciousness. It is a confirming authority, therefore, rather than an originating one. In this view of Church authority, adventurous Christians will be experimenting and occupying a position in advance of that officially recorded by the Church of their day, and their discoveries will be either accepted or rejected as they commend themselves. Thus the authority of a particular pronouncement will depend on the extent to which it really represents a wide consensus of Christian experience. This is no new theory of authority. It is but the normal way in which God's revelation has been given in the past.

The obvious objection to this theory is that a Christian will not be able to know precisely what he is bound to believe at any given moment. He will never know whether a doctrine which, say, for centuries has been generally accepted but now is strongly criticized, is really as true as it seems to be. This, as a matter of fact, is the position in the Church of England at the present time for all those who refuse to regard revelation as static, and most of us are not prepared to say that revelation ceased either with the close of the New Testament Canon, or with the Fathers of the undivided Church.

As for the creeds of the Church and the decisions of the General Councils, they were authorities to safeguard the Church of their own day from current heresies, but they do not touch many questions which have arisen since. Their authority is relative to the times in which they were produced.

In *Essays on Christian Politics and Kindred Subjects*, the Bishop of Manchester sums up the nature of the authority of the Church as follows: 'It is an unformulated authority, and its testimony does not constitute cogent proof . . . but its broad impact is irresistible. We are confronted with a great multitude of people whose lives show the presence of some uplifting power

beyond the experience of other men . . . the authority of the Church is the testimony of the lives of the Saints.'

We next pass to the highest authority of all. This has been more than suggested already. It is in fact the authority which lies behind Scripture and the Church—the authority of religious experience.

The trend of modern thought is towards teleology. In this it is a return to the Greek. Value we see is conditioned by purpose, and so we look to the future rather than to the past. We expect a tree to bring forth good fruit. If it fails to do so let it be 'hewn down and cast into the fire.' As Prof. Barry has pointed out, 'The slogan, "We have Abraham to our father,"' which was found inadequate by John the Baptist, awakens no responsive echo in our hearts to-day.' Even the appeal to 'Catholic tradition' is not satisfying until it is verified by experience to be of value to the requirements of this age. Experiment and test, it is thought, are as valuable to the adventurous and progressive spirit of religion as they are to Science and Medicine. It is not surprising that religious experience as the highest authority for belief commends itself to the modern mind. It is a strong position when a man can say, 'I know, for I have found out for myself.' Yet if he is wise he will test his finding by Scripture and the consciousness of the Church to make certain that it bears the marks of the Cross.

Now if this is at all a fair estimate of the value of the various authorities for religious belief in our Church to-day, how can it be best presented before the laity? It seems perfectly clear that you cannot separate true religion from adventure. It began for Christianity by the Lakeside with the words, 'Follow me,' and so to-day we have ample materials for a good adventure. It is essential to an adventure that you should not know exactly where it will lead you, and that it should be exciting. Here we have the chance of both the elements, the possibility of a personal experience rather than the painful and uninspiring attempt to grasp the static. We have seen that there are serious limitations to both the authority of Scripture and the authority of the Church. Religious experience too has its obvious dangers. Let these authorities, however, be put before the laity with the frank recognition of their defects and limitations. They contain sufficient clues for a treasure hunt for the Pearl of Great Price.

BOOK REVIEWS

AFFIRMATIONS*

Thoughtful people interested in the more serious problems of life owe a great debt to the Bishop of Liverpool (Dr. David) for the publication of the series of booklets entitled *Affirmations*. The writers are well known, and the themes treated are important and of general interest to educated people. Bishop David himself treats *Energy, Human and Divine*. The message of this essay may be summed up in a quotation from it.

‘As wider skies broke on his view,
God greatened in his growing mind;
Each year he dreamed his God anew,
And left his older God behind.
He saw the boundless scheme dilate,
In star and blossom, sky and clod;
And, as the universe grew great,
He dreamed for it a greater God.’

Viscount Haldane treats *Mind and Reality*. His message is summed up in a sentence which he cites from F. H. Bradley: ‘Outside of spirit there is not, and there cannot be, any reality, and the more that anything is spiritual, so much the more is it veritably true.’

Dr. J. M. Wilson, the *doyen* of English Modernists, gives his answer to the question: Can it be true that God is love? His answer is characteristically clear, strong, wise. Dr. Wilson has been for many years the apostle of the New Theology—it is, he recognises, only in its initial stages. Of it he writes:

‘But I speak as one who has seen the effect of this Theology.
To know the Divine Presence,
To taste the Divine Love,
To adore the Divine Will,
To fulfil the Divine Purpose,
To feel the Divine Power in my soul—

this, and nothing less, is the fruit in individuals of the new Theology.’

Canon Raven deals with *Truth and Tradition* with a trenchancy which makes him eminently readable. He writes ‘The main issue is not now between materialism and theism, but between certain broad convictions as to the nature and meaning of the universe and the traditional beliefs and present practice of the Church.’

He holds that: ‘Modernism in its English form is sweeping over Christendom,’ and that by 1940 we shall ‘see the Church defined in St. Paul’s terms: ‘As many as are led by the Spirit of God, these are the sons of God’: its outward structure so modified as to conform to the implications of this definition: its values tested by the pattern set by Christ.’

Professor Percy Dearmer treats *The Sin Obsession*. It requires no little courage to do this, as both the Catholic and Protestant theologies have made it their corner-stone, but, strange as it will seem to many, Jesus did not. Dr. Dearmer writes:—

‘Christ died for our sins—even this simple statement was not the original gospel.’ ‘The harm has been that Christian teachers since the end of the second century have made the worst they could of St. Paul instead of the best.’

**Affirmations*, Essays on God in the Modern World. (Ernest Benn. 1/- each. 1928.)

It is worth studying the contexts of these *dicta*. Mr. Grensted treats as a skilful psychologist *The Making of Character*.

Mr. Studdert-Kennedy deals with *Environment*. His statement: 'Evolution is perpetual Incarnation,' indicates that he is on the Modernist side of the Rubicon. His conclusion about environment is summed up in the sentence: 'God in Christ is our real environment in whom we live and move and have our being.'

Mr. A. A. Milne deals with *The Ascent of Man*. With refreshing candour and vigour he asserts the convictions of an unorthodox Christian. Mr. R. Ellis Roberts deals with *Life as Material*. The title hardly seems to do justice to the essay. Dr. Lofthouse has taken as his theme *A Hebrew View of Evil*. It will attract the Biblical student more than the general reader. The only essay contributed to this series by a woman is *Religion and the Stage* by Miss Sybil Thorndike. It is a very illuminating production. The essay which stands out as something apart from all the others is Mr. Hugh Walpole's *My Religious Experience*. There is in it a quality of style, a human interest, a presentation of the successive stages in a varied religious experience, which make it unforgettable.

We hope that these twelve essays will have, as they deserve, a wide circulation.

THINKING ALOUD.*

The Rev. Harold Anson's latest book is eminently readable. It consists of addresses delivered to a general audience at the University of Leeds at the invitation of the Vice-Chancellor. The subjects of the addresses, *e.g.* Authority in Religion, The Idea of the Infinite, The Nature of Man, Prayer, Magic and Science, Church and State are not as fresh as is the treatment of them. Mr. Anson's hope is that his addresses 'may help some who are, amid many difficulties, finding their way to an assured and steady faith in the good purpose of God for the life of man.' Although Mr. Anson is hopeful with regard to the life of man, he is not very hopeful as to the existing historic Christian churches being able to restate their formularies so as to meet the demands of new truth. He foresees a growing repugnance on the part of straight-thinking, straight-speaking young men to acquiesce in the present compromises. He is right. Unless things change in the near future our ordinands will consist only of casuists and obscurantists. A number of our bishops boggle to-day about ordaining men who cannot assert that they regard the Virgin Birth as historical, but as Mr. Anson pertinently asks:—

'What of the men who believe firmly in every miracle in the whole Bible, however unreliable the authority upon which it rests? I have never heard of a bishop who hesitated about ordaining such a man as this. It is taken for granted that a man who believes on insufficient evidence the whole creed of Tennessee is quite a good candidate for the ministry, whereas a man who anxiously tries to arrive at the real evidence for statements of fact *may* be, with some hesitation, allowed to pass in. It is here that the spirit of traditional religion differs from that of science. Science values a man because he shows a scrupulously pure love of truth.'

Mr. Anson's style is pleasant, and his treatment of themes combines very happily sincerity with suavity. Though his book abounds with well-selected quotations from modern thinkers, there are passages of Mr. Anson's own which seem to us as well worth remembering. This is a

**Thinking Aloud*. By Harold Anson. (George Unwin and Unwin. 1928. Price 4/6.)

serious book which we believe many a young man and young woman would be glad to read, and books of that kind are not numerous.

THE BOOK AND THE VOTE.*

Should the title of this little volume be read conjunctively or disjunctively? That depends on which part of it is in view. The Bishop of Durham has presented here together three sermons, two articles, a diocesan address, and an open letter, to which an important preface is added. These range in date from March, 1927, to February, 1928; and midway came the Vote on December 15th. Those contents which came before December 15th concern the Book (there are five); those which followed are three, and they are concerned with the Book and the Vote, chiefly with the situation which the latter has brought about. There is considerable difference between one group and the other in tone; would it be unfair to add and in temper?

To appreciate the difference it is necessary to read the contents of this volume in the order of the dates of their composition rather than that in which they are presented. This brings out the most striking aspect of the little book, *viz.* the latest stage in the ecclesiastical evolution of the Bishop of Durham, a fascinating subject to every student of episcopal psychology.

Most people are a little weary now of discussing the Deposited Book, and even when eloquent and well conceived the advocacy of its adoption is at a discount. Not that the Book is done with; far from it. But just now it is difficult to keep attention fixed on the Book, it wanders inevitably to the Book *and* the Vote. And this must be the reviewer's excuse if he passes lightly over the first half (in date, not presentment) of these pronouncements, to dwell rather on the later ones. For the outstanding feature of this volume is that the most incisive champion of the Church of England, long familiar as a cogent upholder of its national establishment, here appears in the guise of a denominationalist heading straight for disestablishment with disendowment thrown in. An energetic opponent of the Enabling Act in the day of its birth, he now accepts it as good ground for destroying the National Church, which it was intended by its promoters to save. There is a certain logic in this; for the Bishop disliked the Act in its inception because it seemed to put the Church of England on the footing of a denomination, and he now urges that the Church must become a denomination and nothing else to give full effect to what the Act began. But what a lapse from that sense of proportion which makes the logic of life! The Church of England can look back over thirteen centuries of chequered but vigorous life, and out over the seas on increasing labour and influence in five continents; is its whole character and destiny to be changed by a single Act of Parliament and an adverse vote in one House? The Bishop's lever works on a fulcrum too insecure to carry the weight to be moved. How does a mind which has often shown so much practical ability come to adopt such a policy? Can it be that, as one with singular qualifications for forming an opinion has said, this 'is petulance, not statesmanship'?

Reluctant as one must be to reach such a conclusion, there are phrases or passages which lend themselves to this interpretation: *e.g.* 'It may be my duty to confess publicly that I can no longer maintain that Establishment is consistent with the Church's self-respect' (p. viii); 'In these circumstances the Church must either acquiesce in the violation of its essential rights as a spiritual society, or it must be prepared to take the consequences of refusing to do so' (p. ix).

**The Book and the Vote.* By Dr. H. H. Henson, Bishop of Durham. (Hodder and Stoughton. 3/6. 1928.)

The provenance of these sentiments suggests the City of the Seven Hills rather than the Mount of the Beatitudes. The 'essential right' of the Church is to bear its witness through good and evil days to Him who said, 'I am in the midst of you as he that serveth,' and condemned as of a very different spirit those who sought to lord it over others. The Church need have no fear of losing its self-respect nor the respect of the nation by showing either forbearance or humility, even to the point of suffering humiliation. The Church will find her true life as she forgets herself and sets her heart on making Christ's life manifest in the great English people among whom her duty lies, and whose service is her task and privilege.

But it does not fairly represent the Bishop of Durham to quote such passages alone. There are other pages which are morally more impressive, and some that are appealing because they express the resolve to accept without shrinking if need be the very serious and painful consequences which disestablishment would certainly entail. The Bishop is not afraid to look them in the face. 'Would the nation,' he asks, 'gain or lose spiritually by the complaisance of the Church? That is the determining question; and to answer it rightly is extraordinarily difficult' (p. 15). Of course the word 'complaisance' here betrays a bias, and prejudices the right reply; suppose the term were replaced by 'self-oblivion,' or else by 'humility,' either of which might well express more truly, as they certainly would more worthily, the motive which might prompt us to seek peace and ensue it. But Dr. Henson was born a fighter, and some of the finest episodes in his career have been closely bound up with the fact.

Behind both the groups of passages already indicated, which might easily be extended in quotation, there is another group really more basic in the Bishop's outlook. It reveals a curious reversion to mediaevalism in one not readily suspected of such a tendency. Perhaps the paragraph which runs from p. xxxvi to xxxix, too long to quote, may cast a little light on this notable atavism in the Bishop's mind; but whatever the explanation, there it is. It consists in the sharp antithesis so generally drawn in the Middle Ages between spiritual and secular, and the identification of the Church with the one, the State with the other. The Bishop has carried this mediaeval point of view right into the present arena. 'It is vital,' he says, 'to the efficiency of the Church as a spiritual society that it should repudiate once and for all the claim implicit in the action of the House of Commons' (p. xxxii). Again, 'The untoward action of the House of Commons has created a situation in which the first duty of the Church of England is to vindicate its spiritual independence' (p. xlv). And again, 'If we must interpret the vote of December 15th as the assertion by Parliament of a claim to override the deliberate judgment of the Church of England constitutionally expressed on such unquestionably spiritual matters as the form of its Liturgy and the manner of its ministration to the sick and dying, then it is clear that the Church could not rightly admit that claim' (p. 10). But of course we must *not* so interpret the vote; to do anything of the kind is a grievous and a gross misrepresentation of the facts. The Commons vote was an expression of religious convictions just as much as the votes in the National Assembly of the Church. More than this, it was an expression of Christian convictions held by a large proportion of Churchmen, who found readier means of getting their mind expressed in the House of Commons than in either the Convocations or the House of Laity. Which of the alternative means of making the voice of English Christianity heard was the less incomplete or the more distorted may be fairly questioned; whether both votes might not have been modified

if their order could have been reversed, the House of Commons speaking first and the National Assembly second, is also open to doubt; and so is the question whether the higher theological training of the one, or the broader experience of active life in the other, was the better qualification for sound judgment. But it is not open to question that both the Commons and the Church Assembly voted as the result of Christian convictions, and the one was not desirous of overriding or humiliating the other. Nothing could well lead to so false a reading of the facts as this, except the mediaeval habit of setting spiritual and secular in standing isolation, and regarding the Church as the embodiment of the one, the State of the other. It is time this were finally left behind. It is false to all experience; it is dishonouring alike to God and man, for the layman may be just as spiritual as the ecclesiastic, and the State is as much an Ordinance of God as is the Church; and it is implicitly inconsistent with the faith of the Incarnation, which refuses to sever any part of humanity from God, and holds that no more than human life is needed for the manifestation of the Divine. That makes all life sacred, potentially at least—even voting in the House of Commons.

What the Vote did plainly show for all to see who use the eyes of the mind was the living interest of the English people in the Christianity of the English Church. And for that we cannot be too thankful. A living interest is not of course a guarantee of wisdom, or of knowledge, still less of inerrancy; and the vote may well be thought to have been mistaken, though how far is matter of opinion. It would at any rate be a graver and less excusable mistake if the Church or the Episcopate were now to be drawn into the course, which the Bishop of Durham appears to be taking, of challenging Parliament as a secular body to choose between eating its own words or disestablishing the Church, in the very hour when it has shown more plainly than for some generations past that it cares, and cares very much indeed, about the faith and practice of the Church of England.

E. P. BOYS-SMITH.

THE LEAGUE OF YOUTH.*

This is a collection of addresses and lectures delivered by one of the leaders of the *Internationaler Jugend-Bund*, the Professor of Philosophy at Göttingen, who has recently died. The point of view is critical of current ideals, especially of democracy. What advantage is there in being oppressed by a majority rather than by an individual? What ground is there for assuming that the will of the majority will coincide with the demands of justice? There is no satisfactory answer to these questions. Yet the Englishman would reply that democracy is subject to fewer intolerable abuses than any other system. It works. Professor Nelson, in the manner of Plato, suggests the idea of definite education for political leadership. This is probably what we have in our Public Schools and Universities, though they do not consciously aim at it. The most valuable results of any system are its by-products. Some of Professor Nelson's reflections get pretty near the spot, especially where he says that we suffer from a cleft between 'an inwardness alienated from active life, and an outward activity devoid of guidance or ideals.' But this is a trouble far more easy to diagnose than to cure. It is conceivable also that it prevails no more to-day than at any other time, though it flatters our moral discrimination to believe so. 'They did eat, they drank, they married wives, they were

**Politics and Education*. By Prof. L. Nelson. Translated by W. Lansdell. (Allen and Unwin. 7/6.)

given in marriage, until the day that Noe entered into the ark, and the flood came, and destroyed them all.' This epitomises the history of mankind. Noe, like his modern counterpart Professor Nelson, was in a minority. Forethought is the privilege, or the misfortune, of a few.

The last paper of this collection on the ideals of the *Jugend-Bund* is so short as to give us little idea of this remarkable and influential movement. So far as we can gather it is a sort of humanist Franciscanism which has very little use for institutional religion. It seems a thoroughly healthy movement, and it is a pity that it should have lost the help and inspiration of Professor Nelson at the early age of forty-five. He seems to have died, largely, from overwork. We are grateful to Mr. Lansdell for introducing English readers to so stimulating a mind.

J.C.H.

CONFIRMATION.*

We often receive requests to recommend manuals for confirmation which the teacher can use in preparing his candidates. We are always at a loss what to commend as needs vary so greatly. Plainly he who would prepare candidates for Confirmation in the English Church must have a thorough understanding of the fundamental teaching of three portions of the Prayer Book, *viz.* the Church Catechism, the Order of Confirmation, and the Holy Communion. All preparation of candidates must be based on these, and the teaching given must be very clear-cut, very interesting, very impressive. The teacher must not only impart essential truth to those whom he is preparing; he must quicken the conscience; direct the will; and develop, if he does not actually create, fresh interests in the profounder aspects of life and the way in which it can and ought to be lived. No manual can teach the pastor how to do this. He has to look into his own heart and give to others what he really is and desires himself to be and to do. 'That which we have seen and heard declare we unto you that ye also may have fellowship with us, and our fellowship is with the Father and with His Son Jesus Christ.' In expounding the Catechism, Confirmation and Communion Services, the teacher has also to impart his own Christian convictions and experience, and to invite those whom he is preparing to share in them. This makes preparation for Confirmation much more than Sunday School and Bible Class teaching. In it *cor ad cor loquitur*. Hence while some of the preparation can be done in large classes, some of it must be done tête-à-tête.

While we doubt whether an adequate Confirmation Manual can be produced, we realise that a number of useful books have been written about those matters with which Confirmation instruction is concerned. The Society for Promoting Christian Knowledge has added two useful volumes to their number.

Confirmation: Historical and Doctrinal is full of interest and information for the student of liturgiology and ecclesiastical history. Of the seven essays in this volume the weightiest and most valuable is by the Rev. S. L. Ellard, 'Confirmation in the Anglican Communion from 1500 to 1850.' It is mainly to Archbishop Cranmer that we owe the scripturalization of our English service. There have been ever since the Reformation two doctrines of Confirmation in the English Church: one stressing its objective and miraculous aspect, the other its subjective and ethical. The English view appears clearly to be that Confirmation is not technically a Sacrament, but is the completion of the Sacrament of Baptism. The present mode of Con-

**Confirmation*. Vol. I, Historical and Doctrinal (1926): Vol. II, Practical (1927). By various writers. (S.P.C.K. Price 12/6 and 8/6.)

firmation is for the Bishop seated to lay his hands on the heads of two candidates at a time. Formerly many of the English bishops stood and laid their hands on a row of candidates who knelt before them at the Communion-rails. Archbishop Vernon Harcourt was content to ascend the pulpit, after the office had been said, extend his hands over the multitude to be confirmed and repeat the words of Confirmation once.

The slovenliness, disorder and irreverence which characterised many Confirmations in the eighteenth and early nineteenth century is hardly credible. The scenes which attended the Bishop of Ely's Confirmations at Cambridge became so notorious as to lead to a public protest by one of the Evangelical clergy of his diocese. Much of the irreverence was due to the vast numbers confirmed at a time. The Vicar of Halifax gives the following account of a Confirmation held there in 1737 by Bishop Benson :—

'He confirmed here and at Ripponden 8,922 or thereabouts by only two at a time, with great devotion and solemnity. He was in church from about 9 in ye morning til near 7 at night on ye 10th and 11th of September.'

In 1743, writing of his Visitation, Archbishop Herring declares :—

'I am confident I have confirmed about thirty thousand people.'

Archbishop Drummond in the years 1768-1771 confirmed 41,600 candidates, sometimes as many as two thousand at a time. He notes that in the West Riding of Yorkshire he confirmed in fourteen centres 17,777 candidates between the ages of fifteen and twenty-two.

It is to the Evangelical bishops that we owe the great increase in the reverence and edifying character of our Confirmation services: the Evangelicals were followed by the Tractarians. Bishop Samuel Wilberforce, 'the Remodeller of the Episcopate,' did much in this direction.

The second volume issued by the S.P.C.K. deals with the practical side of Confirmation. Among the contributors are the Headmaster of Rugby, Miss Gray, Fr. Tribe, Archdeacon Joynt, Bishop Taylor, and Dr. Hardman. There is a great deal of useful knowledge in this volume. There are very few parish priests who will not be able to learn something from it. All three schools in the Church are represented. We could wish the volume had contained a contribution from the Rev. H. R. L. Sheppard.

H.D.A.M.

THE SIGNIFICANCE OF THE DECALOGUE.*

When the Holy Communion is celebrated frequently in our English Churches the repetition of the Ten Commandments does, no doubt, tend to unreality: but it will be a distinct loss if the day should come when they are no longer repeated at all. They were introduced into our English service with the two-fold purpose of reminding the worshipper that his Christian liberty is not to be interpreted as license and of providing a means of self-examination and confession previous to partaking in the Bread of Fellowship. And along both of these lines the Commandments possess a permanent value. They have played a remarkable part in the religious history of mankind; and, as Mr. Flowers says in his thoughtful study, 'It is doubtful whether there is any single document of the same size as the Ten Commandments which has had a greater influence over the moral and religious life of the race than they' (p. 20). They certainly did not originate precisely as the Old Testament narrative suggests, but in so far as the implications of that narrative concern their divine origin and authority

**The Permanent Value of the Ten Commandments.* By H. J. Flowers, B.A., B.D. (Allen and Unwin, Ltd. Price 7/6. pp. 283.)

then the voice of conscience and the verdict of history testify agreement. Clough once suggested, in the cynical little poem 'The Latest Decalogue,' that we tend to do lip-service to their truth by formally repeating them while at the same time looking for excuses to ignore them; but even this is a testimony to the authoritative voice with which they speak. As Mr. Flowers says, 'The commands are expressed in a way that shows quite clearly that God is recognised as the ultimate authority over the conduct of men. They are therefore part of His revealing . . . We may grow beyond them, but we shall never grow out of them or away from them' (p. 26).

But, as our reformers recognised when they added the response 'incline our hearts to keep this law,' to keep the Commandments is to do more than observe what is literally prescribed; we need a conformity of will. They came as the result of centuries of ethical research, and the more we can understand of the way in which this research came to fruition, eliminating this practice, denying that doctrine, emphasising this or that standpoint, the more we shall appreciate their value, the more we shall recognise the divine revelation in history. From this point of view Mr. Flowers' study is a helpful one, since it provides an expository and analytical account of the Commandments in simple language well adapted for the general reader. It is not a book for the scholar who desires information about abstruse critical points such as the date of the various recensions or the derivation of *shabbath*; but it does attempt 'to put the Decalogue in its historical context and to show the social significance of the institutions defended by it.' His treatment of it—in spite of a rather wearisome repetition of criticism against the Mosaic authorship—is interesting and should prove helpful to preachers. The exposition of the Third Commandment, e.g., includes a discussion of the grounds of belief in God, the position of agnostics, the significance among the Jews of the personal name, the place of humour in religion and the positive duty of reverencing God.

We commend this book as a useful one, but there are two points on which we would criticise the writer. He regards the command not to covet as forbidding the *desire* of another's goods, and he rejects the view that 'to covet' included 'taking steps to obtain.' Now this leads him into the curious position of insisting that while covetousness is a sin to be denounced, yet 'the world as we find it almost demands covetousness and did it not exist there would hardly be progress' (p. 283). We should question this. But in any case it was certainly the greedy aggrandisement, the selfish joining of house to house, and field to field, which was the subject of the fierce denunciations of the eighth century prophets; and to us it seems more probable that it was this *practical* crime which was forbidden by the Tenth Commandment.

But the weakest chapter in the book is that dealing with the Second Commandment, for here the writer's animus against Rome has led him astray. He admits a distinction between symbolism and idolatry, but nowhere defines it, and confusion of the terms spoils his argument. This is illustrated in the following citations. 'It may be said that, through the influence of pictures and images and the cult of the saints, the ignorant are helped in their worship . . . (and that) it is the duty of the Church to supply the images and pictures as an aid to worshippers . . . Image-worship is right because it undoubtedly works.' But all this is 'the plausibility of utter nonsense.' Yet in the next paragraph we read, 'it helps many of us to have pictorial Bibles and even to have a crucifix over our bed. In fact it might be a good thing for some people if these objects were

circulated more freely' (p. 63). There can be no justification for speaking of the same thing as 'an aid to worship' in one sentence and 'image-worship' in the next; of condemning it as utter nonsense in one paragraph and in the next admitting its helpfulness. It is a pity that this kind of argument spoils a good book.

J.P.H.

THE SEARCH FOR A SYNTHESIS.*

The number of books now written with the purpose of finding some synthesis between the truths of science and those of religion is significant of the new attitude towards both which is abroad. In Dr. Dunning's short book, to which Prof. Webb has contributed a preface, an attempt is made to analyse the relations between religion and philosophy. Perhaps it would be presumptuous to expect easy reading here. This at any rate is the clearest analysis which we have read on the subject. We can only hope to pick out a few points which show the line along which the thesis is developed. Religion, like philosophy, begins in an experience; and, while the analysis of this may be defective, the validity of the experience is such that no analysis from another point of view can be either a substitute for or a refutation of it. Yet religion is but one among many approaches to reality and to subordinate other realms to the dictates of religious testimony would destroy the unity which philosophy seeks. 'God and the Absolute are both ultimates, but each in a sense different from the other.' In discussing the reality of the object of religious experience, Dr. Dunning criticises the 'irrationalism' brought into prominence by Otto. 'The elucidation and systematisation of what is given in the religious experience is not an equivalent for the experience itself. The scientist may seem to miss out something which the poet and lover feel; but that is inevitable, not because that something is irrational, but because the science of it is not the experience of it . . . The saint firmly believes in the existence of God, but to put the experience 'out of bounds' for rational investigation is to preclude the very process by which the ontological validity of belief in God could be established' (p. 22). It certainly seems to us that the irrational element in religion has received too much emphasis since Otto's book. But still, rational investigation can at best 'give us not a conclusion but a clue.' This is illustrated in the author's examination of the meaning of personality in the Godhead. To describe our religious experience of fellowship with God we use the analogy of the highest personal fellowship between human beings: 'But much of the content of that experience is never found in any fellowship with a human being. Hence religious experience itself indicates that to describe this relationship as personal is very inadequate, although, perhaps, of all available descriptions it is the least inadequate' (p. 26). The same inadequacy has to be confessed in our ideas of freedom and immortality, but at any rate it is something to be really sure of a clue. Dr. Dunning ends his analysis by a careful definition of terms thus summing up the results of his investigation. 'God is reality appearing, making itself known in unique ways . . . God is the *nisus* of the Absolute towards man, that which appeals to us and endeavours to draw us religiously towards the whole' (p. 78). Not that God is contained within the Absolute in the sense of a part differentiated from the rest; He fills the whole of ultimate reality

**God and the Absolute*. By T. G. Dunning, Ph.D. (S.C.M. Price 3/-.)

**First Steps in the Philosophy of Religion*. By Charles Harris, D.D. (S.C.M. Price 4/- and 2/6.)

**In Pursuit of Truth*. By Alex Wood, M.A., D.Sc. (S.C.M. Price 4/- and 2/6.)

**Purposive Evolution*, the Link between Science and Religion. By E. Noble. (Allen and Unwin, Ltd. Price 18/-.)

as its sovereign aspect of life; 'there is nothing in the Absolute so described that God cannot fill' (p. 82).

Of a different scope and nature is the effort of Dr. Harris to give in a simple way an introduction to the philosophy of transcendence. He complains of the 'modern tendency to seek religious truth, not through reason, but through religious feelings . . . through mystic insight or contemplation,' etc. We should question whether the modern tendency makes the antithesis so sharp, but in any case Dr. Harris does not appeal solely to reason to the exclusion of religious feeling and intuition; he frequently uses the latter to convert what otherwise is a possibility or probability into a 'practical certainty.' From a criticism of Kant's views which is rather slight, he proceeds with a clear and helpful discussion of the Argument from Design and the Law of Causation, thence leading up to the Nature of God and its implications. Professor Relton contributes a foreword.

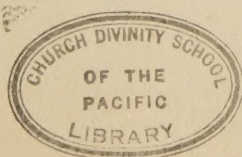
We turn from philosophy to physical science. A pursuit suggests the eager following up of clues with the ever-present danger of being led astray by false tracks. And this was in the mind of Dr. Wood when he wrote his illuminating comparative study in religion and science. Both subjects, he insists, make their contribution to truth, but in following them we may easily be led into misconceptions of their true nature; indeed the barrier between them has largely been built up by such misconceptions. Hence Dr. Wood makes a careful analysis of the scientific method with the twofold object of showing that on the one hand it cannot claim to be an exhaustive treatment of reality, and on the other that it is not so different from the religious method as is sometimes thought. He first discusses the empirical law of science showing that, since it deals with concepts, the law is not inherent in the world of percepts, though its value is tested by its applicability to the latter. From this, the next stage is the discovery of theory or hypothesis providing, again by symbolical representation, a summary of some group of experimental laws. All of this is ably illustrated by reference to Newton's law of universal gravitation, the wave-theory of light, etc. Any claim, then, of this scientific method to offer an exhaustive treatment of reality is criticised by the author on three grounds:

(i) The method of dealing with concepts must deliberately ignore individuality; but in human beings this is the most significant characteristic.

(ii) Physical science knows nothing of efficient causation of the type of active agency; all it establishes is a fixed relation usually with a sequence in time.

(iii) The fact that 'in this most exact of the exact sciences we have no infallible criterion of truth and no infallibly true theories. We must even employ different and mutually inconsistent types of theory for different purposes.'

Dr. Wood then uses this critical position against a mechanical determinism, showing that mechanism may be a universal feature and yet only a subordinate feature since it is reached only by a process of abstraction. It may reveal the truth—but not the whole truth. In the last chapter he shows how closely the religious and scientific method correspond: we meet uncertainties, but, as in science, we find truth certain enough to act upon: just as science finds Carnot's and Joule's theories of heat each essentially true and yet contradictory, so the religious method may have to find room, e.g. for both determinism and freedom. Only as we make use of such truth as we have discovered can we make progress to a wider truth. This is an exceptionally able book, well-written and not too difficult for the average reader.



Probably it was in light vein that Samuel Butler once suggested that 'the hen is merely the egg's way of producing another egg.' But Mr. Noble has given it a more serious meaning by rejecting the view that purposiveness in the universe is necessarily associated with consciousness and life and by insisting on 'a vastly larger purposiveness, cosmic in its range, at first without psychic implications, yet culminating as purposively directed effort in man.' The writer first criticises the traditional view. The idea that the universe was pre-determined according to a consciously devised plan is proved to be wrong by an examination of the details—their unthriftiness, aimlessness, etc. Nor can we assume in support of such a plan that intelligence of a conscious sort is a universal principle, since this would require that the cosmos itself should be an organism, whereas the cosmos shows a conspicuous absence of characters properly called organic. Again, since inorganic matter cannot be described as 'alive,' because life is necessarily associated with feeling and will (nor—Mr. Noble is a hard master—must we speak of matter as 'dead,' since this implies that life has departed from it), it follows that 'the organic must in some way arise out of the inorganic' (p. 59).

The author finds the key to the riddle of the universe in Power. 'Not vital but dynamic' is repeated in various forms with wearisome emphasis throughout the book. 'The time has come,' he says (p. 141), 'to trace to power itself . . . those appearances of design' which hitherto have been advanced as evidences of 'mind in Nature.' Again, 'Intelligence is not primarily conscious, but primarily dynamic' (p. 142, 214, etc.)—a definition in which 'power' seems gifted with the function of objectively contemplating itself. Along these lines the writer finds in the universe nothing but a force-exerting system, 'a directing power . . . which, automatically eliminating friction and disturbance, sets up in stellar, planetary, and material systems generally the order and the harmony we call purposive . . . and a similar guidance in the organism . . . yielding the complex apparatus of intelligent adaptations, internal and relational, through which organic self-maintenance is secured' (p. 343). To us this seems to disguise mechanical determinism by attributing to power the functions associated with mind. But Mr. Noble is obdurate. 'The real guide to intelligent adaptation is not consciousness, but the ends implicit and demanding realisation in a system impelled to maintain itself . . . Consciousness is a peculiar, narrowly delimited aspect of reality—a superficial, not a fundamental, aspect of life' (p. 454). We can see little hope of any link between science and religion along these lines. There is a wealth of research and quotation here, but the writer's method of elaborating his thesis is made unwieldy by a mass of irrelevant detail and an unbalanced prolixity.

J.P.H.

CORRESPONDENCE

THE FAILURE OF A COMPROMISE.

SIR,

It would be rash to prophesy the fate of the new Prayer Book when it comes up again in the House of Commons. If I were an M.P. I should vote for it simply because, if it is thrown out, it will always be possible to argue that the Church was prevented by Parliament from reforming itself. But whether it is thrown out or not, I am afraid the whole episode, since the movement to improve the Prayer Book came into the full light of public discussion, has only served to show how remote an institution can become

both from the spirit which informed its origin and from the living thought of the age in which it survives. Much of the discussion which waxes hot seems to belong to a dreamland of unrealities, and that not merely to the ignorant, but also to those who have studied the New Testament and Church History in the spirit of serious students. The hope, which undoubtedly animated many of the supporters of revision, of recalling the mind of the Church to the fundamental teaching of the Founder and at the same time of expressing more intelligibly than heretofore the highest conception of God to which man has attained—this hope has been swamped by interminable disputes about matters upon which men might well agree to differ, since they are incapable of proof, and, it must be added, by the pathetic efforts of the Bishops, as a whole, to balance themselves, with the best intentions on the tottering wall and broken hedge of compromise. The new rubric by which 'fasting Communion' (to use the colloquialism for brevity) is called 'an ancient and laudable custom of the Church,' but is left to each man's conscience to practice or not, is a glaring example of the amiable attempt to stifle strife with episcopal eiderdown. How ill they succeeded was seen at once in the defection of the Bishop of Truro, Dr. Kidd, and other former supporters of the Deposited Book, while the laborious efforts of some of the Bishops to round up the deserters only serve to emphasise the false position into which trimming diplomacy has led them.

If 'fasting communion' is 'laudable,' why did not the Bishops at least urge it upon our consciences (as the Bishop of St. Albans rather belatedly regrets that they did not), even if they felt it impossible to enjoin it on account of the hardness of our hearts? The reason of course really is, though in their fear of giving offence they would probably not confess it even to themselves, that in their human, as opposed to their ecclesiastical, minds they know that 'fasting communion,' like many other ancient customs, is now a superstition depending upon a mental outlook long obsolete. Whatever guards and enhances a communicant's reverence and sincerity is so far good, and the practice of abstaining from food before an early service is doubtless useful to some for this reason. But this is not what is meant by priests who denounce non-fasting communion' as sin; and nobody doubts that most of the Bishops for themselves reject such unchristian doctrine along with the crude materialism which underlies it. But in this, as in so much else, the trumpet of the Bishops gives a feeble and uncertain sound instead of a call which might rally men and women of open eyes and active minds to the standard of the Church. Many of such persons have supported the movement in favour of the Deposited Book, in spite of the inadequacy of the improvements proposed, chiefly in the hope that it might bring a higher degree of peace and order in the English Church. That hope is fast vanishing, and with it the interest of those who are sick of quarrels over points which are either futile or insoluble, and whose real desire is, as I said before, for a liturgy brought into closer relation both with the highest conception that men have reached of the character of God and with the teaching of the Founder of Christianity himself. Whether a really strong lead of outspoken Bishops and theologians could have carried such a revision in the teeth of bigotries of various kinds is a question not to be answered with certainty. But it is certain that no other kind of revision is going to arrest the growing indifference of educated people, and therefore in the long run of less educated people too, to the Church and its Prayer Book and its Ministry altogether. And this not, as indignant 'Churchmen' often cry out, because of either our ignorance or our irre-

ligion, but because we keep our religion in a watertight compartment separate from the rest of our mental and moral life.

Any man, Bishop or not, who conducted his responsible relationships of life as a husband, a parent, a teacher, a friend, upon the metaphysical and moral basis implied by what he heard in church would be rightly regarded as a drawback, if not a danger, to civilised society. A good man of the present day is in certain respects better than the 'Almighty God' presented to him for adoration, and a wise man desirous of helping his fellow men will start from a view of human nature very different to that which is put before incredulous congregations in their prayer books, their hymn books and—with varying degrees of attempted 'accommodation'—from the pulpit.

I am far from being unaware either of the immense difficulties of a real revision of the Prayer Book or of the conditions of human nature which would make every revision to some extent out of date as soon as it was completed. This is the inevitable drawback of any and every institution in a world which cannot stand still. For this very reason it is arguable that, so far from revising the Prayer Book, we should look forward to the time when it will have become so obsolete as to be purely symbolic, as in point of fact it is to a large extent even now. But for better or worse, Englishmen ever since Wyclif have been inclined to say with St. Paul, 'I will pray with the spirit and I will pray with the understanding also'; and, as long as we insist on that, it is impossible to escape perpetual restatement. But restatement which even professes, as the Bishops keep on professing on behalf of the Deposited Book, to be mere reiteration, or which attempts to combine incompatible convictions, on such points as Reservation and Fasting, by means of ambiguous *formulae*, in the end disgusts not only the extreme partisans of either wing, but also the moderate man who would fain be a Churchman and an honest man at once.

NOWELL SMITH.

29th March, 1928.

LABORARE EST ORARE.

SIR,

It is a melancholy fact that Modernists are so suspect by Traditionalists that their approval of any cause scarcely helps it. And yet it is they only, I fear, who are likely really to reckon with the prophetic message of Prof. Jacks' more recent books. The *Modern Churchman* has not, by the way, I think, reviewed any of them, not even *The Faith of a Worker*, which has a dig at Modernism, as at other 'isms.'

The more Dr. Jacks' message is studied, the more the truth of it grows on one, and the more astonishingly extensive is revealed its application, aye, and the more hopeful becomes the possibility of the world's spiritual and moral progress. It relegates Religious Institutions and controversy to a secondary place. Its greatest recommendation of all is that it meets the true dynamic of Christianity as set forth by Jesus, 'who went about doing good. His preaching being little more than a comment that arose naturally from the good that he did.'—Jacks' *Religious Perplexities*, p. 85.

C. I. RADFORD.

Shipley Vicarage, Horsham.

15th March, 1928.

[We regret that lack of space compels us to hold over several letters.—
ED. M.C.]